

REGIMEN
SANITATIS
SALERNI

THOMAS PAYNELL

—
1557







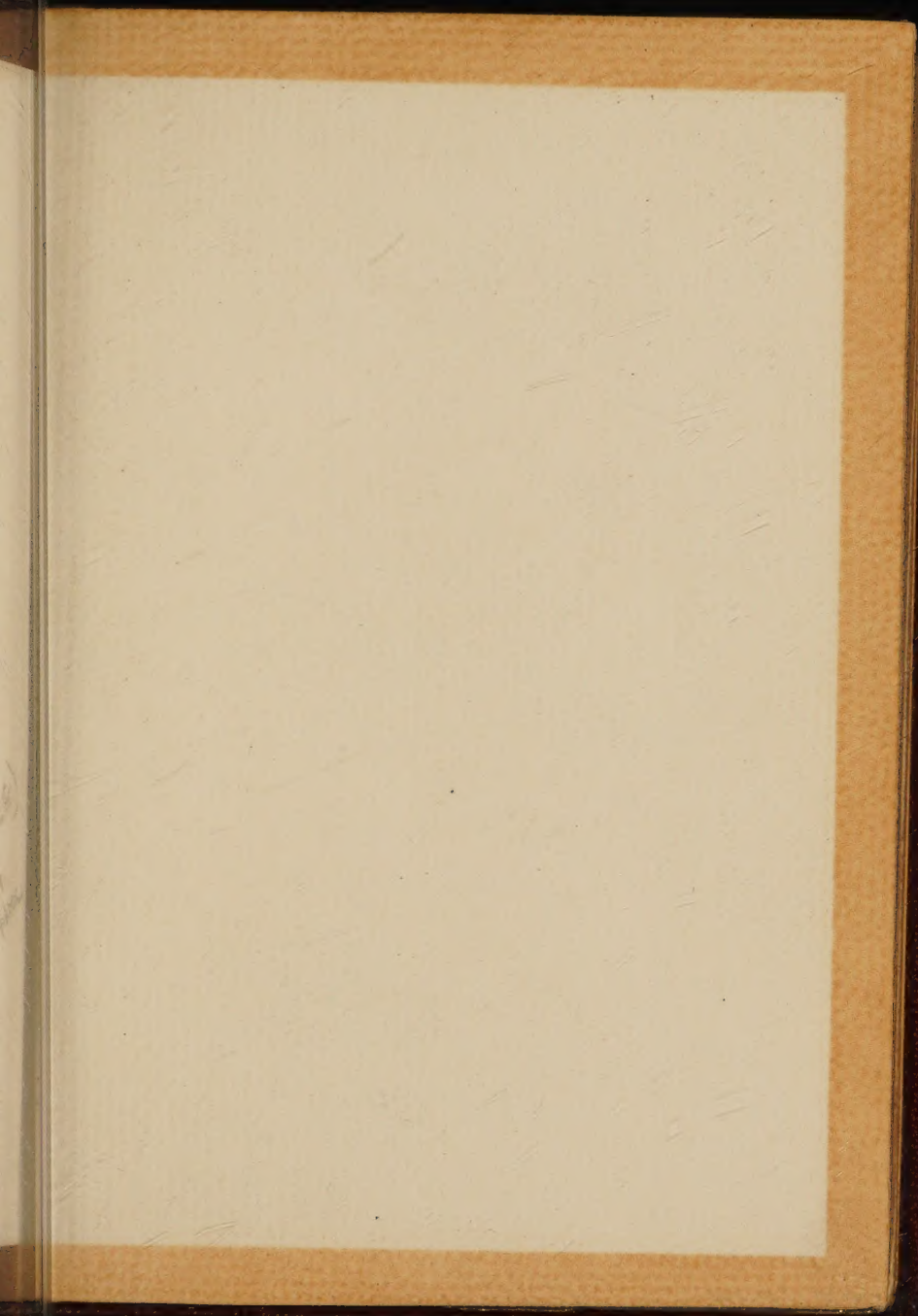
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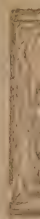
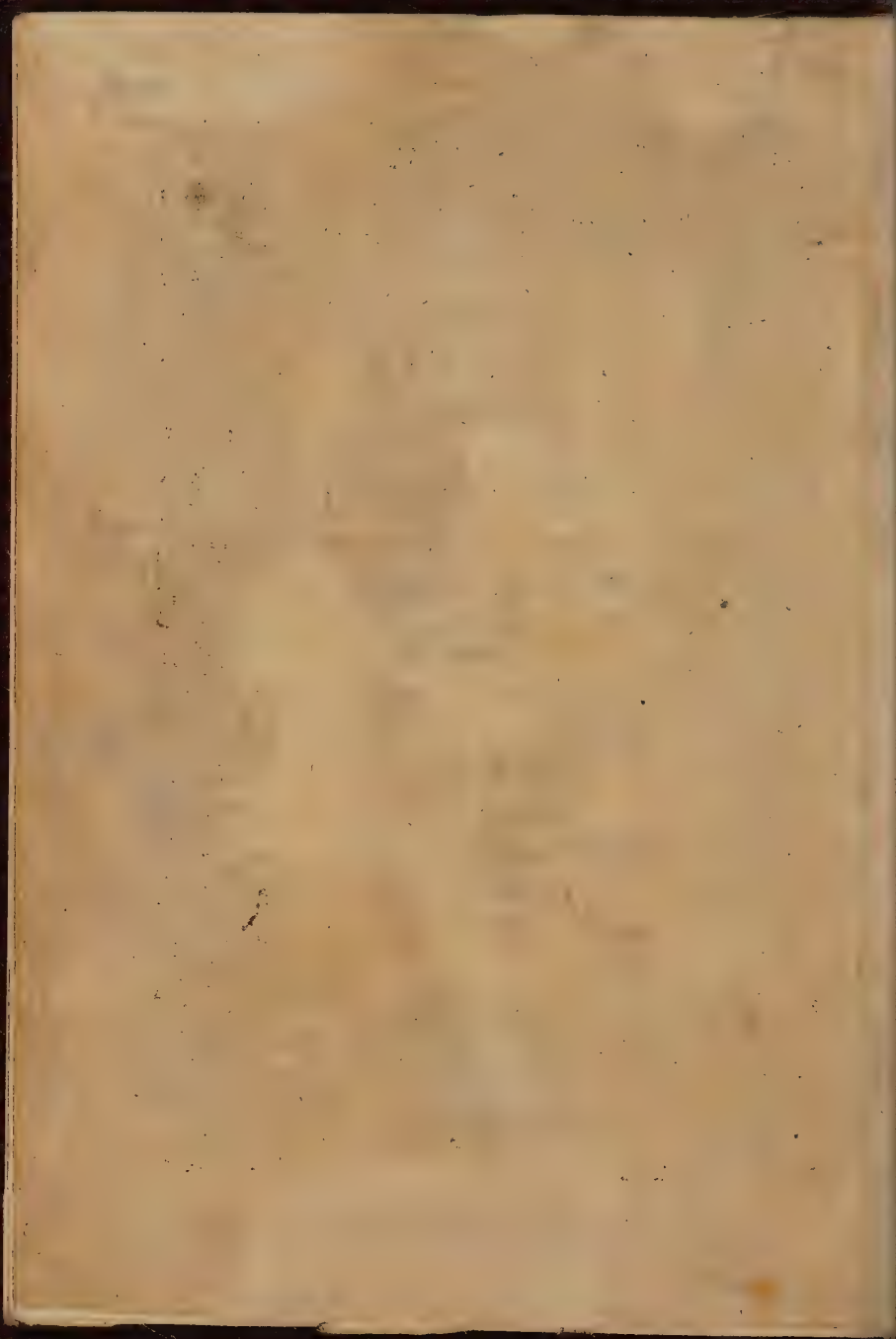
Pertyberger (11/9/28)
230 guilders = 219/3/4 approx
59 (95)



x R m

REGIMEN SA-
NITATIS
Salerni.

[This booke tea-
chyng all people to go-
uerne them in healthe
is translated out of the
Latyne tongue into en-
glyshe by Thomas
Paynell which
booke is amē-
ded, aug-
mented, and diligent-
ly impru-
ted.



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THE PREFACE.

To the Ryght excellent and
honorable Wyllyam Paulet, of the
order of the gartir, knyght lord. S.

John Erle of Wilthere, Mar-
ques of Winchester, & lorde

Treasurour of Englad,

Thomas Paynel,

sendeth gre-

tyng.



Ladynge of olde aunc-
tours and stozies my
most honorable lorde
I fynde that men in
tyme paste were of longer lyfe,
and of moze prosperous helthe:
than they are now a dayes.
Whiche thinge as it greued me,
soo in maner it enforced me, to
seke the cause of this sodeyne &
strange alteration. For why, it
is writte, þ Adā liued, ix. c. xxx. Gen. v.
pere. The Sybys of Cumane
*.ii. liued.

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liued. iiii. C. winters: Nestor. iiii.
 C. wynters: Arganton kyng of
 Cartelles. iiii. C. yeres: And Ga
 len that famous doctour a. C.
 and. xl. yeres. but nowe a daies,
 alas, yf a man may appzoch to.
 xl. oz. lx. yeres, men repute hym
 happye and fortunat. But yet
 howe manye come therto: To
 serche and gyue the verye true
 reson herof passeth my small ca-
 pacite: without I may saie it be
 bycause we fulfyll not the com-
 mādementes of almightye god,
 whyche to wel wyllynge persōs
 are very lyght and of no burdē.
 For oure lord saith. Mi yocke
 is swete, and my bourden lyght
 to be borne. Sayth not the pro-
 phet Dauid that who so feareth
 god, and walketh in his wayes
 and

Mat. xi
 Psal. cc.
 xxvii.

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and preceptes, shall se his childers children. And Salomon Pro.iii. saythe. O my chyldren, forgette not my preceptes and lawes, for they shall kepe you and prolong your dayes and yeres. And I Psa. xc. wylle, saythe our lord god by Dauid, lengthen his dayes.

Than may not this be a reasonable cause of this our thorte & wretched lyfe? Truly I suppose Ca. quia infirmitas dependet et res mis. it be by our myslyuynge and fylthy synne: whiche beyng so abominable and soo horrible, is at sometime the verye cause of corporalle infirmite, & of thorte lyfe. Sayde not our lord, the phisitian of all phisitings, vnto the sycke man: Nowe I haue Ioan.v. healed the, departe thou frome henc, and loke thou synne no
* .iii. more

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moze, leste a worse harme happen vppon the: Or whether shal I saye, that it chaūcethe by our mysse dyete: and to moch surfettinge: Truelye, þ pꝛouerbe sayethe, that there dye many mo by surfette, than by the swoꝝde.

Eccl. xxx
vii.

Accordyng wherto the wyse mā sayethe, Surfette sleethe manye a one: and temperance prolongethe the lyfe. Surfette and diuersytees of meates and drynkes, lettynge and corruptynge the digestron, febleth man, and very ofte causeth this thorteness of lyfe. What other thyng but mysse diete caused Ptolomeus Philadelphus to be so myserably and peynefullye vexed wyth the goute, and soo as it is wrytten, that nothyng coude relese his

Plini. l.
vii.

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his peyne, sauing Deathe : what caused Antipater, and that noble man Decenas, to be continually vexed with the fener, but il diete : What other thing infected Aristarcus with the dropsy but yll dyete : yll dyete (as me thinkethe) is chiefe cause of all dangerous and intollerable diseases, and of the shortenes of mans life. Than it muste nedes folowe, that a temperate and a moderate diete prolōgethe mā's lyfe, and saueth hym from all suche peynfull dysseases.

And therfore Asclepiades that noble phisition, professed, There are, v. necessary thynges to conserue and prolonge mans prosperite, and helth: that is, abstinence from meate, abstinēce frō

v. necessary
thynges
in the re-
gimēt of
healte.

*.iiii.

wyne,

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wyne, rubbynge of the body, exercise, and digestion. O howe holsome is it than to vse good diete, too lyue temperately, too eschewe excesse of meates and drinckes. Yea howe greatly are we Englyssh men bounde to the maysters of the vniuersite of Salerne. **S**alerne (salerne is in y realme of Naples) whiche vouchesafed in our behalfe to compile this soo necessarye, and so holsome a booke: But what auaylethe it, to haue golde or abundance of ryches, yf one can not vse it: What helpeth costely medicines, if one receyue them not: So what profytethe vs a booke, be it neuer so expedient and frutefulle, yf we vnderstande it not: wherfore I, consyderynge the fruyte that myght

THE PREFACE.

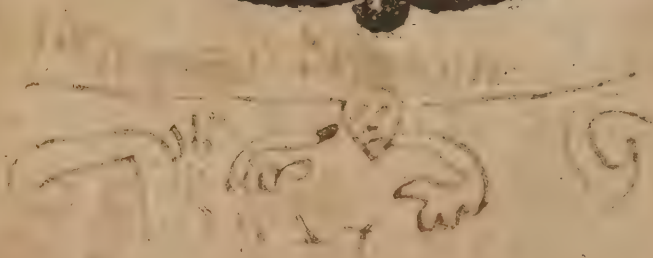
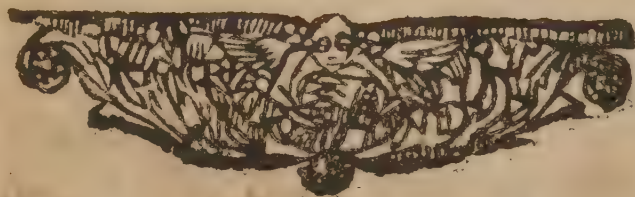
myght come of this boke, yf it were translated into the english tonge (for why, euerye man vnderstandethe not the latyne) I thoughte it were very expedient at sometymes, for the welthe of vnlerned persons, to busye my selfe therein. For lerned persons, and suche as haue great experience, nede no instructions to diete them selfe, nor to conserue their helth. Yet if suche other wyse and discrete persons, as is your lordshyppe, by chaunce rede this boke: they maye parauenture finde that shal please them, & that besydes theyr owne diete and custome of lyuyng, shal be for theyr corporall welfare and good helthe. I wyll not, nor it becomethe me not, to exhorte
your

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your lordshyp with let of other
your great busynesses, to rede
this my pooze translation: but if
perchaunce at your leysoure
ye rede it, I humblye desyre
& praye your lordeshype
to rede it with forgyue
nes: And to accepte
the same as it is
worthye.

“
”

Handwritten text, likely a signature or note, partially obscured by the woodcut.



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†.j. Eate

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✠. y.	Fyue

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†.ij. Her

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†.liij.	Let

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	Ote

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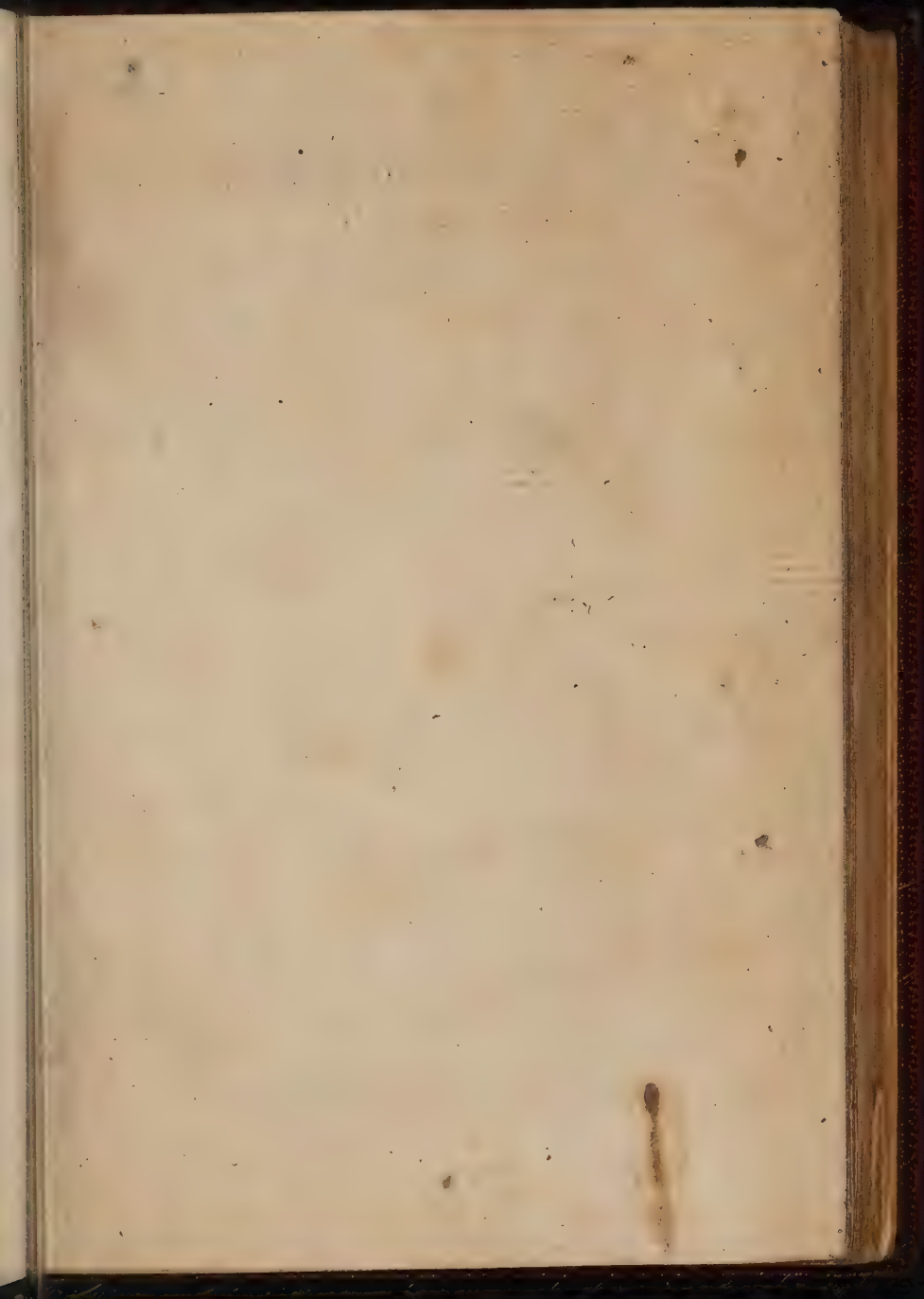
Yſope & the effectes therof. fol. cxviii

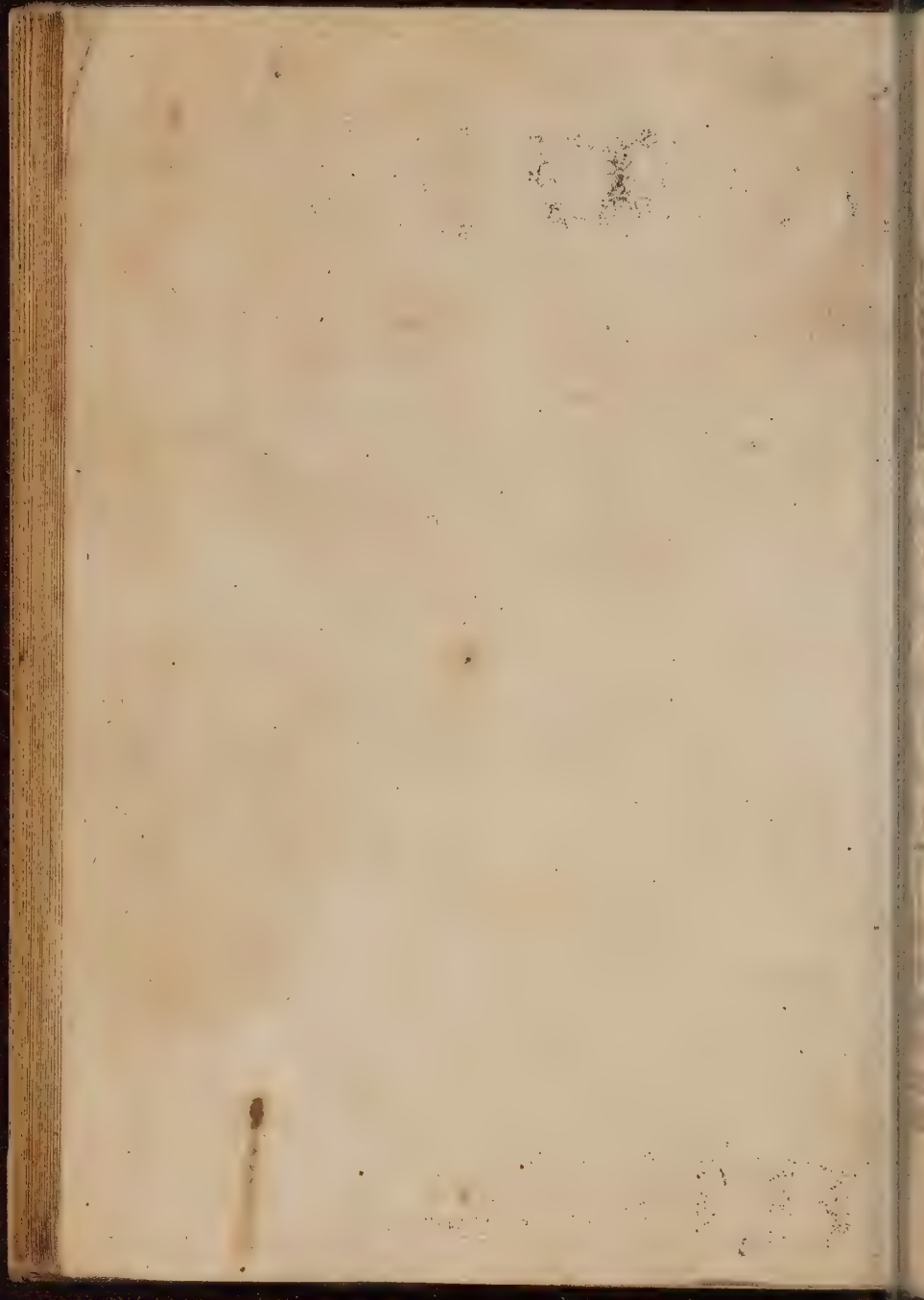
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There beginneth this ryght Fol. i.
fruteful and very necessary
boke called the Regi-
ment of helth.



Nglorū regi scripsit
schola tota Salerni.
Si vis incolnmem, si
vis te reddere sanū.
Curas tolle graues.

irasci crede prophanum.

Parce mero. cenato parum. non sit
tibi vanum.

Surgere post epulas. somnum fuge
meridianum.

Non mictum retine. non comprime
fortiter anum:

Hec bene si serues, tu longo tem-
pore viues.

This ryghte frutefull and necessa-
ry boke, was compyled at the in-
staunce and for the vse of the moste
noble and victorious kyng of Eng-
lande, and of Fraunce, by al the doc-
tours in phisike of y^e vniuersite of Sa-
lerne, to the entet man thould knowe
how to kepe his body in good health.

W. s. . . The

THE REGEMENT

The auctoz in the beginnyng of this boke teacheth. viii. general doctrines the whiche hereafter be specified and also declared at length. The first doctrine is that he that desireth health of body, must eschewe and auoide grea-
Thought charges, thought and care. For thought dryeth vp mans body, hurting and leauyng the spirites in desolation and comfortles: whiche so leste and full of heuines drieth vp the bones. In this doctrine be comprehended melancolines and heuines, the whiche greatly hurt the body: for by their operacion y body wareth leane and colde, the harte shrynketh vp, the witte & vnderstandyng wareth dulle, the reason is troubled, and the memorie bitterly marred. Yet neuertheles, it is very expedient for fatte and corruspe folke, to be somtyme pensyue and heuy, that thereby they may moderate the ranke heate of their spirites, & make their bodies leaner and moze slender. The seconde doctrine is to eschewe anger. For anger in lyke manner drieth vp the body, & excessiuely chaufeth and inflameth the meembres.

And

And to great heate, as Auicen sayeth Aui. dist
 dzieth bp mans body. Secondly an i. cap. i.
 ger hurteth thzough heatyng and in doc.iii,
 flamyng of mans harte, and it letteth
 also the operations of reason. Some
 there be that naturally, eyther by lyc-
 kenes oz chaunce of poyson, are colo:
 for suche folke to be angry is very ne-
 cessary for their bodely health, that
 their naturall heate by suche meanes
 may be styzed bp, gotten, and kepte.
 The third doctrine is to eate & drinke *Sallus. Drinking*
 soberly: for eating and drynkyng ex-
 cessiuely, causeth vs to be vnlusty,
 dzously, and slouthfull, hurtynge and
 infeblyng the stomake. Many other
 inconueniences, as Auicen saith, gro Aui. cap
 weth and chanceth thzough excelle of de vino
 meates & drinkes, as hereafter shalbe et aqua.
 declared. The fourth doctrine is to
 make a lyght supper. For to muche
 meate taken at nyght, causeth and en-
 gendzeth gnaowyng and payne in the
 bealy, vnquietnes, let of natural rest,
 and other grefes, whiche we fele & see
 by experience the whiche hereafter
 shalbe moze pleyntly declared. The. v.
 doctrine is to walke after meate. For

B.ij. ther.

THE REGIMENT

ther by the meat discendeth to the bot-
tum of the stomake, wher (as Auicenn
saith) resteth the vertue of digestion.

For the mouthe of the stomake desi-
reth fode, & maketh digestiō. The first
doctrine is to eschew slepe incontinenēt
after meat, which causeth health and
auoydeth diuers infirmities, as it is
after shewed in these verses: Febris
pignities. &c. The seventh doctrine

is to make water as ofte as nedeth:
For who that kepeth or holdeth his
water longer than nature requireth,
shall auoye it with great payne, and
so it may chaunce that death shall fo-

Aui. dist
xix. li. iii lowe, as Auicenn sayeth. Also to kepe
ca. de dit the dregges and superfluite of mans
ficultate fode longer than nature requireth,
mingēdi ingendzeth many inconueniences in
the body. For the lyuer and baynes
called meser takes, drie vp, for y^e molle
parte, the humours of the forsayd su-
perfluite, and so they be made harde &
can not be auoyded, and thus causeth
opilations in the guttes and ventosi-
ties, and so it may chaunce, it bredeth
impostumes: as after shalbe shewed.

The eyght doctrine is, that one doing
his

his esemēt and auoyding the ordeurs
and filth of the body, shuld not moche
force and constrayne his fundement:
for so doyng the emerardes & fistule
shal greue hym, and the fundement
many times is misordred & thrust out
of his ppropze and natural place. Fi-
nally thauctor sayth, that who so wil
obserue the forsayde doctrines, shall
lyue longe in good healthe and pros-
perite.

Si tibi deficient medici, medici
tibi fiant

Hec tria, mens leta, requies,
moderata dieta.

Here are taught thye generall re-
medies to conserue in helthe all crea-
tures, and specially noble men. The
fyyste is to liue ioyfully: for ioye and
myrth causeth man to be yonge and
lustye. By moderate ioye and myrthe
youth is conserued, naturalle vertue
comforted, the witte sharped, & therbi
man is more prompte, quicke, and of
abylite to do all good and honest ope-
rations. For it is not said without a
cause, that our ioy and mirth must be
B.iiij. moderate

THE REGIMENT

moderate. For whan it is without measure, it engendzeth dethe bothe bodily and gostlye. This moderate tope is mooste conuenient for them that haue moche care & trouble. Whiche tope may be gotte by the vse of delicate meates and drinkes, by auordinge of such thinges as engendre melancoly. And also, as Auicen saith in his. xi. boke & chap. of failinge of mans hart, by dwellynge & accompanieng among our frendes. The. ii. Remedy is tranquillitie of mynde, of vnderstandyng, & of thoughte. For nobleme thozughe theyz great busynes and charges, are moche more greued and troubled than other meane parsonnes. Great carke of mynde and vnderstandyng destroyeth the natural reste of man, whiche is most expedient for noble men: for they most commonly are naturally dry and colerike: & therfore for them rest and quiet is ryght profitable and conuenient. The. iij. remedy is moderate diete, that is to eate and drinke moderately. And after shall be declared, what inconueniēces grow through excessse of meates and drinkes.

Lumina

Lumina mane manus surgens
gelida lauit unda.

Hac illac modicū pergat . mos
dicum sua membra,

Extendat . crinem pectat . den-
tes fricet . ista,

Contortant cerebrum , confor-
tant cetera membra.

Lote cale, sta, pasce, uel infri-
gisce minute.

Here are declared .vi. doctrynes, whiche
che comforte mannes brayne, and the
other membez of the bodye. The fyr-
ste, is whan we ryse in the mornynge
yearly to washe our eies, wyth clere
colde water. The eies wolde be was-
hed to clense awaye the ozdure and
filthines that hāge in the bzies of thē.
And Auicen saythe, y^e the souerainste
thinge to mundifie and clense, and to
make sharpe of sight the eyes, is to
open them, & so to put and plunge thē
in clere water. And ayene he saith,
that to bathe and plunge the eies in
clere water, and therin to open them,
conforteth and conseruenth the sight
and specialli of yonge folke. The rea-

Aui. dist
xiii. li. iiii
ca. de cō
serua.

oculorū.
Idē dist.
iii. cap.
dede. v.

THE REGIMENT

son why the eyes muste be closed with colde water, is by cause euery thinge must be conserued by that that is like it. For Galen saith, that hotte bodie haue nede of hotte medicynes, & colde bodie of colde medicines. Considering than that mans eyes be colde of nature: hit standeth with reason, that they shuld be washed with cold water and not with hotte. The.ii. doctrine is to washe our hādes whan we rise in the mornynge, for they be instrumentes ordeined to kepe and to mūdifie these membrs, by the whiche the superfluites of the brayne be expulsed and auoyded, as by the nostrils, the eyes, the eares, and other naturall cunditis. And therfore the handes specially ought to be washed with colde water for the washing of the handes with hot water engendzeth woymes in the bealy: and specially to washe them in hotte water incontinent after meate, as Auicē sayth. For the wasshynge of the hādes in hote water incontinent after meate, draweth the inwarde & natural heate of mā to y^e exterior parts, & so the digestion is vnperfect, the which

Galen. li
iii. de re.

Aui. dist
xvi. li. iii
tra. v. ca.
de lūbri.

which vnperfet digestion is the p^rin-
 cipal cause that wo^rmes be enged^red
 The th^yrd doctrine is to roome a litel
 hither and thither, whā we are risen
 frome re^ste, that so the superfluities
 of the stomake, guttes, and lyuer, as
 the grosse mater of the brine, may the
 moze spedily be thrust vnder. The.
 iiii. doctrine is competētly after re^ste
 or slepe to extend and stretche out our
 handes, fete, and other lymmes, that
 the liuely spiritis may come to the vt-
 ter parties of the body, and so cause
 the spirites of the brayne to be moze
 quicke & subtile. The.v. doctrine is to
 combe our heed in the mo^rninge, that
 the pores of y^e heed may be opened to
 auoyde such vapours as yet by slepe
 are not consumed: & also to quickē the
 spirites of y^e braine. Farthermoze to
 cōbe y^e heed is very holsome, & special-
 ly for aged men. And Auicen saith, y^e Au. dist.
 to cōbe the heed is holsome, specially iii.li. iiii
 for olde mē. Therfore one shulde day- cap. de
 ly and ofte combe his heed. For ofte debili.
 combinge dra^weth by the vapours to visus.
 the superio^r parties, and so deuidenth
 them from the eies. The.vi. doctrine
 is

THE REGEMENT

is to washe & purge y^e teethe. For the
 filthines of y^e teethe causethe y^e bzethe
 to stink. And of the filthines of the
 teeth groweth certeine vapours, that
 greatly anoye and hurt the bzaïne.
 Farthermoze the filthines of y^e teethe
 myngled with the meate, causethe
 the meate to cozrupt and putrysye in
 the stomacke. Auicenna enstructeth
 and techeth vs howe we may kepe the
 teth from ache and stynche. That is
 to washe y^e mouthe with wyne twyse
 a monethe: but to make the bzethe
 swete, it muste be boyled with y^e rote
 of spurge, who so euer vseth the for-
 sayde decoction and medycyne shall
 neuer haue the toothe ache. In the
 laste verse are certayne generall ru-
 les: The fyrst is that after we haue
 washed & bathed our selues, we must
 kepe vs warme. For thā the cundites
 of y^e bodye, y^e is the pores, ben opē: by
 the whiche colde wyl perce in to the
 body, and engēdre in vs diuers disea-
 ses. The. ii. is that after we haue dy-
 ned or taken our repaste, we muste
 for a whyle stande by ryght, that so
 the meate may discende downe to the
 bottum

Aui. dist
 Vii.li.iii
 cap. de
 cōdent.

bottum of the stomake, and than to walke a litel softly: for hasty mouing driueth natural hete fro the interior partis to the outwarde, and causeth y^e digestion. The.iii.is, that one of colde complexion shulde not warme him selfe too sodainli, but by litel and lytell, for sodayne change hurteth nature: as Galen saythe in the glose of this canon, Secundum multum et repente. &c. All ströge thynges and of extreme nature corrupt the bodye.

Sit breuis aut nullus tibi somnus meridianus.

Febris, pigrities, capitis dolor, atque catarrus.

Hec tibi proueniunt ex somno meridiano.

Here he teacheth, that.iiii.inconueniencies are ingedred by the slepinge at after none. Fy^rst the after none slepe causeth and ingendreth feuers by rayson of opilatiōs. For the natural hete and spirite of mā by day draweth to the outward parties of the body, and therfore digestiō by day is but feble: But whā the natural heate
and

THE REGIMENT

Aui. dist
i. li. iiii.
cap. de
putri.

The cau.
of heed
ache.

and spiritis of man drawe to the inward parties of y^e bodi: thā throughe they^r motion the naturall heate is stered vp, and therfore y^e nyght is the very season of perfit digestiō, and the vndigested & rawe humours are the cause of opilations, whiche opilatiōs engendre feuers, as Auicē saith. Secondly, the after none slepe causeth mā to be slouthful in his operatiōs & business, by the resō aforesaid, for grosse humours & vndigested cause mā's spiritēs slowely to moue the bodi. For as a subtile quicke spirite causeth lightnes of bodi, so a lumpishe or a heui spirite causeth a sluggishe body. Thirdly, the after none slepe engēdrez heed ache. For the gros & vndigested meate y^e remaineth in the stomake doth lyft vp to the braine gros vapours, y^e whiche trouble & greue it. And of very consequens, if vapours of grosse matter be stered vp & caused, they must also be gros. For Galen saith in the glose of this aphorisme, Qui crescant. &c. that it muste nedes folowe, that all thinges be lyke those thynges, of whom they be engendred. The fourth

fourth inconuenience is the pose and reume. Reumes be humours that runne from one membze to an other, and as they runne to diuers partes of the body, so they haue dyuers names. For whan the reume cometh to the lyghtes, they be called Catarri: and whan they runne to the chekes, they be called bzanchus: and whan they runne to the nose, they are called corizam: as it appeareth in these verses:

Si fluit ad pectus, dicatnr reu-
ma catarrus,
Ad fauces branchus, ad nares
dico corizam.

But besides the reasons of the diseases before reherſed, there be many other reasons, and moze effectual. The cause of the first inconuenience that is of feuers, whiche sometyme are called putrified feuers, and sometyme feuers effimeras. A feuer effimere is engendzed of vapours and smudge fumes, kept and retayned after the after noone slepe, the whiche abstaynyng from slepe is wonte to consume.

The diuersite of feuers.

Galen

THE REGEMENT

Galen de Galen sayeth, that these feuers effi-
arte cura meras come thzough fayntnesse, dzo-
tiua ad kennes, angre, furiousnes, inward
Glauc. i. sozowe, and other vehement cares of
the mynde: and the feuers that come
by inflammation of the preney mem-
bres are of the same kynde. These fe-
uers be soone cured, as by baynyng
and customable diete. The putrified
feuer is engendzed of the humidites
in man vndigested, and augmented
by the after none slepe. Galen sayth, y

Gal. de
arte cura
tiua ad
Glauc. i.

feuers engendzed of coꝝruption of hu-
mours are called putrified feuers.
The seconde inconuenience that is to
be slowe in operation and mocions,
chaunceth by reason that by the after
noone slepe the humidites, and fumes
in man are reteyned about the mus-
kyls, beyres, and ioyntes, & eke cau-
seth the sozsayd membes to be asto-
nied and a slepe, and therfoze the bo-
dy after dynner is slowe, and heuy in
operacions. The thyzd inconueniece
(that is the head ache) commeth, as is
befoze declared in the seconde incon-
uenience: that is to saye, by the humi-
dities and vapours reteined in the bo-
dy,

by, through slepe and rest, whiche by
suche meanes are troubled and mo-
ued towarde the bryne, and so cause
the head ache. The .iiij. incōueniēce,
that is the catarrh, signifiyng ali ma-
ner of reumes, chanceth to man and
greatly greueth hym, thorough va-
pours and fumes, whiche are wont
to be dissolued and consumed by wat-
che, and by reason of slepe they drawe
to the inwarde partes of man, and
fume bpwarde towarde the bryne:
whiche fumes ingrossed by colde, re-
tourne to y lowe partes caterrilans
of mans body. Auicē allegeth many
other incōueniēces and diseases en-
gendred of the after noone slepe. The
first disease is the gout and palsey, the
whiche greue vs, by reason that the
humidites, that are wont to be dzyed
bp and consumed by the heate of the
sunne and by watche, dooe remayne
styll in the body. The seconde is the
couloz, and corruption of the face,
thzough the watrishe humidites, like
vnto mans bryne myngled with the
bloudde, whiche watrishe humidi-
tes are wont to be wasted and consu-
med

Aui. dist
xiii. lib. i
doc. ii.
cap. ix.

THE REGIMENT

med by watche, and by reason of slepyng, they ascende with the bloud towarde the brayne and the face, and so they cause the face to swelle & to waxe pale. The thyrde inconuenience, is that after noone slepe, ingendzeth the splene, and that by the keepng in of y grosse melancoly humoꝝ by the daye rest. For as watche with the heate of the day (whiche doth open) geueth mo uynge and way to melancoly humoꝝ by the strayte cundites of the body: so the daye slepe letteth & destroyeth the passages and propeꝝ wayes of them: and specially it destroyeth and stoppeth the cundites that come from the splene to the mouche of the stomake, that are ordeyned to prouoke mans appetite, by whiche cundites al melancoly superfluites are wonte commonly to be clarified. The fourth hurte is that the after noone sleepe mollifieth the veynes, because that the humidities the whiche are wont to be dissolved by the day watche, can not be restored, whiche so remainyng in mas body, do dꝛye vp the veines. The fifth inconuenience is, that man by reason
of

of rest or slepe, loseth his appetyte, for
lacke of resolution of the humours :
whiche resolution is chiefe and prin-
cypall cause of the appetyte. An other
Reason is, that the replenyshyng and
filling of the stomake with fumes and
humidites mollifieth and hurteth the
mouthe thereof. The first inconue-
nience that after noone slepe doth en-
gendze is inipostumes, by meanes of
humidites encreased by the day slepe,
the whiche drawe to one membre or
other, and so cause it to swelle. Anti-
cen sayeth that besydes all these foze-
sayde, there be two other speciall cau-
ses that proue the after noone slepe to
be hurtfull. The firste is, that the day
rest is soone corrupted, because the
heate of the day draweth the corporall
heate to the exterior partes of man :
but the nyght rest doth clene contra-
rie: for it draweth the corporall heate
of man towarde the inwarde partes.
Of the whiche two motions there is
engendred a violent motion that di-
sturbeth nature. And therefore they
that wyll sleepe and reste them by
daye, are counsayled to slepe in darke
C. j. places

THE REGIMENT

places and in shadowe . The seconde cause is that the day rest maketh a mā vninsty, drousy, and as halfe aserde, & that by the chaungyng of nature frō his olde custome, that is frō digestion of his meate : yet notwithstandinge that the after noone rest or slepe is generally dispreysed, and the nyght rest greatly commended and praysed, yet the slepe that is taken in the morning thre houres befoze the sunne rysyng, and thre houres after the sunne risen, is not to be dyspraysed: As Hippocrates sayth in his seconde booke of pronost. Slepe conuenient and naturall takē by nyght or by day is allowable, and contrary is hurtful: but the morning slepe of all the day, is less worthy dyspreyse. And all be it the day slepe and at after noone, are forbydden by olde fathers and doctours, yet for all that, nowe adayes slepe taken in the daye tyme, is not greatly to be blamed, specially as Bartrusius sayth, if these fyue condicions therein be diligently obserued. The first is, if it be customably vbled. The seconde is that it be not taken immediatly after dyner.

ner. The thyꝛde is, that one slepe not with his head lyng lowe. The.iiii. is not to slepe to long. The.v. not to be waked sodaynly & fearfully, but with good moderation.

Quatuor ex vento veniunt in vētre retento.

Spasmus, hidrops, colica, vertigo quatuor ista.

Here are declared.iiii.incōueniēces or diseases that come by long holding of wynde in mans body. The firste is called the crampe. The ventosities of the body, runne oft amōg the ioyntes and beines, & filleth the with wynde. Of the which filling cometh retractiō and wꝛynklyng together of y beines. And Auicē saith, that the crampe is a disease that lieth in the beynes, by the whiche the membez of manne moue and extēde them selfe. This crampe is diuers, one is caused by replenyshynge, whereby the membez is made shozte and great, and wꝛynkelyng to gether lyke leather, or a harpe strynge, thozough the matter replenyshynge the membez.

Auic. di.

ii.

C. y.

This

THE REGIMENT

This maner of crampe commeth so daynly. There is another kynde of crampe, muche lyke a tabozer, which inforceth the membze after his length and largenes to crompull to gether lyke parchement caste in the fyze.

This maner of crampe cometh slowly. The seconde inconuenience is called the dropsy, a materiall disease engendzed of a very colde matter, which entreth and enflateth the membzes or places of a mannes body, in whiche is the regiment, that is the digestion of meates and humoys, as in the stomake, the lyuer, and the voyde places about the bealy. For dropsye neuer engendzeth, but whan the lyuer is corrupt by reason of the bloudde.

There be thze spices of dropsie, Apoplexia, Ascides, and Tympanites: and of the tympany this two inconueniēces are vnderstande. A tympany (as saith maister Bartruce) is engendzed of an yll complexion, by coldenes of the stomake and lyuer, whiche wyl not suffice mans drynke or meate to be conuerted in to good humoys, but tourneth the in to ventosities, whiche
yf

yf they be annoyded by belchyng, by
 swette or other wyle, they wyl stoppe
 the wayes of boydaunce. Also these
 ventosities gether together betwene
 the places of the bealy called mirac,
 and siphar, and there they engendze
 the droply. The thirde inconuenience
 is called the colyke, a perillous and a
 paynfull disease, it is engendzed in a
 gutte named colon. Lyke as the dis-
 ease called ilica, is engendzed in one
 of the guttes called ylion. And these
 two diseases are engendzed by ventos-
 ities closed in the guttes. The fourth
 inconuenience and disease is the head
 ache called vertigo, the which maketh
 a man to wene that the woorld tur-
 neth: the ventosities whiche drawe to
 the brayne and myre them with the
 lyuely spirites, cause the sayde disease
 called vertigo, whiche as the name de-
 clareth is a turning or a swymmyng
 in the head: and as Galen sayth, they
 that haue the sayd infirmite, are sone
 astonied, and with a lytell tournyng
 about they fal downe. And Auicenn re-
 herseth these inconueniences with o-
 ther, & he sayth, that ventosities kept

C.ij.

long,

Gal. de
 locis aff.
 cap. viii.
 Au. dit
 xvi.

THE REGIMENT

long, cause and engēdre the colike, by reason they assende and gether together, feiblyng the guttes. And somtyme they engendre the dropsy, & somtyme darkenes of syght, and somtyme the megrime, and somtyme the falling euell, and sometime it runneth vnto yioyntes and causeth the crampe.

Ex magna cena stomacho fit
maxima pena,
Vt sit nocte lenis, sit tibi cena
breuis.

Here we be taught to make a lyght souper. For to muche meate letteth mans naturall rest, and causeth anguythe and gnawying in the bealpe, and causeth the face to breake oute: and maketh one to haue a heuy head in the morning, & an vnsauery mouth. Here this questiō cometh wel to purpose: Whether a man shoulde eate more at dyner or at supper? For diffinicion hereof, it is to be noted: that after the quantitie of the body more or lesse, meate is conuenient at souper, or at dyner. For eyther the bodys be hole and sounde, or els sicke. If they
be

be sicke, eyther they inclyne to mater-
riall sickenes or to vnmatteriall: If
the sickenes be not caused thozoughe
some humour, one may eate the moze
at soupper, because in suche sycke-
nesses, nature onely endeuereth to di-
geste the meat. If the sickenes be ma-
teriall, one may eate the moze at dy-
ner, as it is declared in y^e fourth trea-
tise in the. v. chap. of the curation of
falling syckenes on this wyse: He
that can not be suffised wth one meale
in a day, because he is otherwyse ac-
customed, he must deuyde his meate
into thre partes, & eate two partes at
diner, and the other part after tempe-
rate exercise at supper. The reason
hereof is this, at suche season the se-
ble nature hath helpe by the naturall
heate of the sunne to digeste, and the
supfluities therby are more resolued,
wherfoze y^e refectiō shuld be larger at
diner thā at supper. And moreouer be-
cause the heate of the day, which cau-
seth digestion, ioyneith wth the natu-
rall heate of mannes body, there are
by daye two sondre heates to helpe y^e
digestion; but it is not so in the night.

C. liij.

Like

THE REGIMENT

Likewyse nature endeuereth her by nyght to digest the superfluities. And therefore she shoulde not be hyndred with the digesting of to much meate. And though it be so that the naturall heate of man is in many thinges fortified in the nyght, as by retraction of the spirites and reduction of slepe; yet that selfe heate can not digeste two diuers thynges, as the meate, & the superfluities. Than it foloweth that suche folke shoulde eate lesse at souper thā at diner. If þ bodies of suche folke seme hole, or els if they be very hole, strong and without any sensibillite of superfluities, auoidyng all thzough their vigour and strength, as mighte bygge men: suche may eate more at souper. For the nature of these bodies labour onely by nyght to digeste the meate receyued: and not to rype the superfluities, for in a maner they haue none. Also they labour only to fortifie their bodies, which wareth more stronger by nyght than by daye: because the bloud & corporall spirites be engedred by night in a more quātitie, & better deuided thzough out þ body.

If the bodies be not greatly disposed to helthe, as is reherſed, but are diſpoſed to be lyghtly ſicke: Than whether they trauayle and labour ſoze continually wyth theyꝝ armes and handis oꝝ not, hit is beſte they eate moze at dyner than at ſupper. Foꝝ meate is not onely taken to noꝛiſhe & reſtoꝛe the body: but alſo to make moyſte, and to ouer ſpꝛynkylle and water the mēbꝛes that thꝛough great labour and trauayle they ware not dꝛye, and lyke wyſe to withſtande the diſſolution of naturalle heate. Foꝝ ſuche trauayle and labour lettethe not their true digeſtion. Foꝝ we ſe by experience, y they eate twyſe oꝝ thꝛiſe in a day with good appetite, & good digeſtion. If the bodyes be not apte noꝝ diſpoſed to labour continuallye, as the bodyes afoꝛe reherſed, hyt may chaunce two wayes: Foꝝ eyther they labour verie ſoze, but not cōtinually, oꝝ elles they labour ſebly, wher by ſuparfluities encreace. They that trauayle moche, as in ridinge oꝝ goynge about theyꝝ worldly buſynes, ſhulde eate moze at ſupper than at dyner:
bicauſe

THE REGIMENT

bicause the vnaccustomed great tra-
uayle wolde not suffre the meate ta-
ken at dyner to digest, but doth cor-
rupt it. And further thzough su-
perfluous motion the natural hete is
dissolued and spzed in euery membze
of the body, whiche in the nyght dra-
weth to þ in ward partis of the body,
and is the pzincipall cause of good di-
gestiō. And therfore a good and a lar-
ge supper is moze expediēte for them
than a large diner. Also the same per-
sons were not bzought by before this
season in suche great trauayle: and
therfore their bodyes are ful of humi-
dities: whiche lyttel meate at dyner
may resiste the resolutions caused by
great motions and trauayle. But in
case they trauayle lyttelle and easely
by the waye, to eate moze at dyner
than at soupper is best: as it is declar-
ed in sicke bodyes, for they most cō-
monly are feble bothe of complection
and of digestion, and the heate & light
of the sonne dothe comfote theyz na-
tural heate and spirites. Also the rea-
son herof is this, the corporall cundi-
tes and passages by daye are open:
wherfore

wherfoze the superfluites of the body
 are sooner expulſed by daye than by
 nyghte. Farther they ought to eate
 but lytel meate by night, for than na-
 ture is greatly occupied to dygeſte
 rawe humours, the which ſlepe muſt
 digeſt and bying to good point. And
 though the digeſtion to digeſt & great
 repletions of meates, and the ſuper-
 fluous humours be holpe by y night:
 Yet neuer theleſſe, the ſtrengthinge
 therof is not ſufficient to digeſt great
 repletions of meates, & alſo ſupfluous.
 humours And witteth wel, y cuſtome
 in eatinge moche oz lytel at diner oz
 ſouper, ought to be regarded & kepte.
 For cuſtome is good and neceſſarie
 both for helth of the body, and to cure
 ſickenes: as Galen ſaith, For ſodaine Galen.li
 change of cuſtome is very hurtfull, & ix, de
 ſpecially for old folkes. For nature morbis
 can not beare noz yet ſuffre ſodeyne curad is.
 mutatio. But as Galē ſaith y altera-
 tion y is done by lytell & lytell is ſure
 ynough. And th^t it is wel proued y we Galē.in
 ought to eate more at diner thā at ſup ſecundo
 per & y bicauſe ſickenesſes are moſt cō aphor.
 mōly materialles, yet ſoz al y, if a mā Hippec.
 coulde

THE REGIMENT

colude be contented with one repast
in a daye, it were better to take it at
soupper thā at diner, so that he be not
diseased in the eies, or in the bzaine: for
than it were better to take it at diner,
than at soupper. For the repletion of
the soupper, hurte th sore the bzaine
and the eies. And witteth well that
not onely the repletion of the soupper
hurte th the stomake, but also all ma-
ner of other repletions. For they in-
gendre opilations, feuers, putrifac-
tiōs, the lepre, & vndigested humours
And Auicen sayth, that all maner of
repletions hurte the stomake, nor
the great eater by repletion augmen-
teth not his body, for he digesteth not
his meate: but he that eateth mode-
rately, hath alwayes some appetite,
and increaseth his body, for he di-
gesteth well his meate. Therfore we
ought to take good hede, we hurt not
our stomake by ouer moche repletiō,
nor that we make not our selfe pour-
cy and the pulse to beate more behe-
mently. In like maner repletion that
ingendreth lothynge of meate, ought
přincipally to be eschewed, but spe-
cially

Aui. dist
iii. li. iii.
cap. de
his que
nocēt sto-
macho.

cially whan it cometh of y^el meates.
 For if it come by y^el meates, hit ingē-
 drethe payne in the ioyntes, in the
 raynes, in the lyuer and the gowte,
 and generally all other fleumatyke
 diseales. And if it come by cleane mea-
 tes: it ingendret harte feuers and
 hotte impostumes. It foloweth than
 that this repletion must be eschewed
 aboue all other thynges. For as Ga^len in.
 Galē in.
 len sayth, ouer moche repletion preⁱ. apho.
 tendeth stranglinge o^r sodaine dethe. hip.
 Secondly we must take hede we ouer
 fylle not our stomakes and bitterly
 dystroye our appetite, but we muste
 kepe some appetite: and in especyall
 they that haue a stronge and a good
 appetite. Some ther be that haue a
 feble appetite, & these oughte to eate
 moze than they^r appetite requireth.

Tu nunquam comedas, stomas-
 chum nisi noueris ante

Purgatum uacuūque cibo, quē
 sumpseris ante,

Ex desiderio poteris cognos-
 cere certo,

Hec tria sunt signa subtilis in
 ore dieta,

Vers

THE REGIMENT

Here are certeyne cōmandementes,
the whiche he that desireth his helth,
muste of necessitie obserue and kepe
more dully than eate or dꝛynke. The
fyrste is, he shoulde eate no maner of
metes without his stomacke be nete,
& purged of all y^el humours, by vomit
or other conuenient wayes. For if a
man receyue meate in to his stomake
in the whiche are coꝛrupte humours
they wyll myngle them selfe togeder,
and cause the meate newly eaten to
coꝛrupte. The seconde is to eate no
more tyll the fyrste meate that is ea-
ten be digested and auoyded out of the
stomake. For there is nothinge more
hurtefull to mans bodye, than to re-
ceyue meate vpon meate, that is but
onely begunne to be digested. For the
meate last taken shall let the dygesty-
on of that that was fyrst eten, and the
digestion of the meate first taken, shal
be first synysshed, whiche departeth to
the lyuer by the veynes called meseri-
akes, and therewith carieth the meate
laste taken not yet well digested.
Wherof rawe humours, and vndy-
gested be multiplied in mans bodye.
Farther

Farther in the text are put .ii. tokens
 to knowe whan the stomake is boyde
 of the meate befoze eaten. The first is
 very hunger. And for a knowlede her
 of, witteth well that there is .ii. ma-
 ner of hungers, very hunger, and fai-
 ned hunger. Very hunger is descri-
 bed by Galen in this wyle. Very hun- Galē in.
 ger (sayth he) is whan a man nedeth apho.
 meate: But fayned hunger is an ap- hip.
 petyte to haue meate, though the bo-
 dy haue no neade therof. And as veri-
 hunger cometh by contractyon and
 corrugation of the veynes proceding
 from the mouthe of the stomake, by
 tugyllatyon of the membes nedyng
 meate, so in lyke wyle feyned hunger
 is wont to be caused of them that con-
 trayne, that they shuld prouoke the
 mouthe of the stomake, the membes
 payunge no nede of foode, as by colde
 drynges harde or sharpe. And of this
 signe & secōde precept precedēt, Auicē Aui. iii. i
 saythe: No mā ought to eate but after doc. ii.
 he hath a luste, For he shulde not ta- ca. de eo
 ke longe therein whan luste pricketh, quo. &c.
 unless it be a feined lust, as the lust of
 dyons

THE REGIMENT

by onkerdes, or suche whose stomakes
abozrethe meate. For to endure hun-
ger longe doth fylle the stomake full
of putrified and corrupte humours.
And after in the same chap. he saithe,
that who so euer loue theyr helthe,
shulde neuer eat till they haue a sure
luste, nor tyll theyr stomacke and bp-
parmost entrayles be voyded of the
fyyste foode that they toke. For the
daingerouste thinge that may chaunce
a mans bodye, is to receyue meate

The knowlege of vpon vndigeste meate. The seconde
wlege of thynge that signifieth true luste or
trulust or very hunger, is sklender diete pzece-
very hū- dent: that is small sustinaunce before
gre. taken, for whan hunger soloweth
therbypon, it is very true hunger.

Forthermore ye shall vnderstāde, that
to eat moche and of sondrye meates
myngled to gether at one repaste or
refection, is worste of all, as fleshe
and fylle, chekens, and porke, and
after to prolonge the tyme in eatyng
For the fyyste meate beginneth now
to digest whan the other meates are
serued in to the table: and so y partis
of the meate be vnlpyke in digestion:

So that the fyrste taken are digested,
 or the laste that is eate come to the
 middes of theyr digestynge: And this
 causeth that some parties corrupt o-
 ther some. And of this thinge Auicen *Aulc.iii.*
 warneth sayenge: There is nothinge *i.doc.ii.*
 moze dangerus than to myngle dy- *cap.de*
 uers meates and sustinaunces toge- *eo.&c.*
 ther, and after to prolonge the tyme
 in eatinge. For whan the laste meate
 is receyued, the fyrste is welnere dy-
 gested. Therfoze the sayd meates in
 diuers of theyr parties (as thouching
 digestio) be not like. But yet witteth
 well, that prolongynge of tyme in ea-
 tyng moderately (as an houre space)
 to chawte and swalowe our mete wel,
 is alloweable, and helpeth moche to
 the conseruation of helth. For good
 chawinge and swalowinge do wne is
 as halfe a digestion: And yf chawing
 doth eyther let digestyon oz els doth
 gretly hyndze it. But prolonginge of
 tyme in eatinge, with talkynge and
 tellynge of tales two oz thre, houres,
 is ryght hurtfulle, and therof are in-
 genyzed the diseases besoze reherfed.

D.1.

Persica,

THE REGIMENT

Perfica, poma, pira, lac, caseus, et
caro falsa.

Et caro ceruina, leporina, capri-
na, bouina,

Hec melancolica sunt, infirmis
inimica.

Here are declared .x. maner of meates
or foodes that ingendze melancoly,
and are vnholosome for sick folkes.

Gal. ii.
aliment.
cap. ix.

Of the whiche the fyrste is eatynge
of peches: Wherof Galen sayth, the
substance is soone corrupted and vt-
terly yll. Wherfore they ought not
as some say, to be eaten after other
meates. For they swymme aboue, &
soone corrupte. But this oughte to
be mynded, whiche is a commune
thyng, that all that is moyste, App-
perye, and lyghly goth vnder, shulde
be eaten fyrste, and so shulde peches,
whiche swiftly go to the bottum of
the stomake, and make waye for the
meates that come after. But whan
they be eaten laste, they both corrup-
te them selfe & also the other meates.
And thus it appereth, that this sayng
ought

ought to be vnderstonde of peaches
 eaten after other meates. For whan
 they be eaten before meate, they be
 good for the stomake, and they mol-
 lyfye the bealy, and prouoke the appe-
 tite, as Auicenn saith: Rype peaches Aui.ii.
 be good for the stomake, and cause the ca.ca.de
 one to haue an appetite to meate And persicis.
 farther he sayth: They ought not to
 be eaten after other meate, for than
 they corrupt, but they must be eaten
 before. Lyke wyse Serapion, in the
 chapter of Peches, by auctorite of
 Dioscorides sayth: Rype peches are
 good for the stomake, & they mollifye
 the bealye. But whā they be not rype
 they make a man collicue: and whan
 they be drye they bynde sozer. And a
 decoction made of drye peches and so
 dronken, doth let the flowynge of hu-
 midities to the stomake & bealye. And
 the poudre of peches cast vpon the place
 where one bledeth, stauncheth the ble-
 dig. And although peches haue these
 medicinable vertues aforesaid, yet bi-
 cause they egeore putrified humours
 they be hurtful to sicke folkes, & spe-
 cially when they be not taken dewly.

D.ii.

Peches

To stach
bloude.

THE REGIMENT

Di. li. i.
de medi
mat.

Eatynge
of peares

Auii. cā
cap. de
pyris.

Peches be colde in the fyrste degre, & moiste in the seconde. Dioscorides saythe, that ripe peches bene holsome bothe for the stomake & bealve. The seconde thinge is peres or eatynge of peres. The cause is, for peares, and generallie all maner of newe & rawe frute, fylle y bludde with water, that boylethe by in the bodye: And soo prepareth and causeth y blod to putrishe & by consequens is hurtefull for sicke folkes. Peres, as Auicen sayth, engendre y colike. But yet peares aboue al frute make folke fatte. And therfore hogges fed with peres, are made fatter than with any other frute. And bycause peres engendre ventosities, and so cause the colyke: therfore they be vsed to be eaten with suche frute that breake or auoide ventosities, or elles to withstande the yll operation of these fruites, drynke after theym, a draughte of olde wine of good sauour. And the sweter sauour that peres haue and the more doulce, the beter they be. And also sod peares be better than rawe & they may be sodde w anis sede fenel sede & sugar. Dioscorides saith,

that

that it is hurtefull to eate peares sa-
 dyng. Plinius sayth, it is an heuy
 meate of al peares, though they be in
 helth that eate theym. The thyrd
 thinge is eatinge of apples of whiche
 as Auicen sayth, to eate often and
 moche, causeth ache of the sinowes.
 And also apples haue an yll proper-
 tee, for they engendze ventosities
 in the secōd digestion, wherfoze they
 be vnholosome for sicke folkes. And
 also for lyke cause, as it is befoze re-
 herfed of peares. And these sayenges
 touchinge the vnholomenes of pea-
 res and apples, ought especially to be
 vnderstande whan they be rawe, and
 not whā they be sodde or rosted. And
 not onely these frutes shulde be esche-
 wed of them that be sicke, but also all
 other frutes that fylle the bloud with
 boylunge water, as newe fruite, of
 whiche the leuce boileth in a mannes
 body, as hit were muste or new wine
 For ye may se by experience, that the
 leuce of newe gethzed fruite boyleth
 whan hit is put in a vessell, by reason
 of the heate of the son that remaineth
 in them after theyr rpyng.

D. iij.

These

Dio. li. i.

de medi

mat.

Plini. in

denat.

hist li.

xxiii. ca.

vii.

Au. ii. cā

cap. pri

mo.

THE REGIMENT

Aui. di.
iiii. ca.
de vni-
uersali
cura.

Hip. aph
lac. dare
caput do
lentibus
&c.

These newe frutes, throughte boilling
of theyr ieuice cause the bloude to pu-
trifie, although they cōforte a man-
nes bodye with theyr moysture, whā
they be eaten. And for this cause most
specially Auicē forbiddeth them
eatynge of frute, that haue the ague.
For he sayth, that all frutes hurte
theym that haue the ague, throughe
theyr boyllynge and corruptynge in
y stomake. The. iiii. thynge is eatynge
of milke: y cause why eating of milke
is not good, is bycause it is lyghtly
corrupted, and tournethe vnto fume
or sharpenes in y stomake as in their
stomake specialllye, that are diseased
with putrified feuers: and therfore
they that haue a putrified feuer are
forbydden eatynge of mylke. And as
Hippocrates sayth, it is hurtful for
them to eate mylke that haue the heed
ache, for theym whose guttes suspen-
sed, do rumble, and for them that be
very thyrsty. Yet not with standynge
in some diseases Hippocrates sayth,
mylke is agreable: as for them that
haue the tike, the feuer etike, and for
them that be in a consumption.

And

And also hereafter folowynge some
thyng more shall be said whan we
come to Lac ethicis. &c. And al-
though mylke in the forsayde diseas-
ses is blamed yet in them that be hole
it is allowable, and that if it be well
digested in the stomacke and lyuer.

And Galen sayth, that mylke well Ga. in
aph. hip
lib.v.
sodde dothe bothe nozyshe and ingen-
dre good humours. Also milke by rea-
son that it is watrishe, it washethe þ
entrayles, and by reason it is buttry,
it mundifieth, and stryuethe agayne
benemous humours, and moysteth
the membres, & alleuiateth the grefes
of the breste, and it dothe mittigate
the hotynge or pickynge of the longes
guttles, raines, Entrayles, and the
bladder, and it is good agaynst pric-
kyng humours in the entrayles.

Farthermoze mylke is good for tem-
perate bodyes, whose stomake is
clens from coleryke and fleugmaty-
ke humours. For vnto suche folkes
mylke well digested is great nory-
shynge, it engendreth good bloude,
it nouryseth the body, and conue-
nyently moysteth and makethe sayre

THE REGIMENT

the exterior parties, as Isaac saith,
in the vniuersall dyetes. And there
also he saith, by auctoritie of Ruffus,
that they that wil drynke milke must
drynke hit fastynge, and it muste be
dronke hotte frome the cowe: and to
eate nothinge tyll that be digested,
nor one shulde nor than labour nor
ster about moche. Yet seldome or at
no tyme one shulde forbere walking,
but than one muste walke an easye
pace, tyll he perceyue hit be descen-
ded to the bottum of the stomake.
But mylke is vnhollesome for these
bodies y be distempered. For in hotte
bodies it is soone turned in to cole-
rike fumosite. In suche as be coulde,
it tourneth to sharpenes and putri-
faction. Also mylke is vnhollesome for
an vnclene stomake, for therein hit
corruptethe. Galē saithe, y he knewe
a man, that of the dayly vse of mylke,
had a stone bredde in the raines of his
backe. And a nother that losse all his
teethe. And some he knewe that vsed to
eate milke continually withoute hurte
¶ And to some it was moche hollesome,
as to an husbānd man y lyued aboue a
hundredeth

Gal. de
sanitate
tuen da
li. v.

hundredth yere, and his moste soode
 was milke: and another that thought
 to do likewise, founde it alway hurt-
 full to hym. Touchyng the choysse of
 mylke, it is to be noted, that meane
 mylke is to be chosen for nourishment,
 and not thynne milke, as milke of a ca-
 mell, or of an asse, nor the moste fatte
 & grosse is not to be chosen, as mylke
 of kyne and shepe, wherfore goottes
 mylke should be chosen. For it is not
 so watrishe as camels mylke, the
 whiche is not apt to nouryshe, by rea-
 son of humidite, and it maketh a man
 to laske: Nor it is not so fatte, nor so
 grosse, nor so full of cruddes and but-
 ter, as cowe mylke and shopes mylke
 is: whiche by reason of their fatnes,
 stoppe the veynes and engendre ven-
 tosities, and is more harder of diges-
 tion than is requisite in the gover-
 nance of health. Therfore mylke of
 a goote, not to nere kyddyng tyme,
 nor to farre from it, and that goeth in
 a good pasture, and whan pastures be
 at the best, shoulde be chosen. The pa-
 stures as Galene sayeth, where the
 beastes go, helpe muche the goodnes

Choise of
 mylke.

Gale. de
 sanitate
 tuenda.
 lib. v.

of

THE REGIMENT

Eatynge
of chese.

of the mylke. The .v. thyng is eatynge
of chese: and it may be vnderstande of
all sortes of chese, but specially of old
chese. The reason is, because newe
chese is colde, moyste, & of grosse sub-
staunce, and harde of digestion: and
engendzeth opilacions and the stone,
and helpeth or cōserueth mans health
(by way of nourysment) but verye
lyttell or nothyng. And olde chese is
hote & drie, by reason of the salte ther-
in, it causeth digestiō, but yet of it self
it is harde of digestion, and of small
nourysment, and hurteth the sto-
make, and dryeth ouer soze, and agre-
eth worse then newe chese. But chese
betwene both, neither newe nor olde,
not so tough, nor so bryttell, to harde
nor to soft: to swete nor to sowre, not
to salte, nor to full of eies, of good tal-
lege and of good saueur whan it is
cutte, whiche tarteth not long in the
stomake, made conueniently of good
mylke, sufficiently oyle, is good and
shold be chosen afore all other, wher
of after meate we shold eat a lyttell
quantite, for muche in quantite, in
waye of nourysment is vniuersally
yll, and hurteth the stomake, and wil

What
chese is
beste.

not digest, and ingendzeth opflatiōs,
the stooone in the raynes, grosse hu-
mours in the body, and ventosities.

Therefore that chese is onely good
that cometh out of a nygardes hādes.

The syrte thynge is salte meate, dzyed salt mete.
with salte or smoke, or of what kynde Gale. de
of beaste so euer it be, it engendzeth locis af-
grosse bloude and melancoly, and so fest. li. iii

per consequens, it is vniholosome for
sycke folkes: noz it is not holosome for
them that be hole. For as Auicen Auic. iii.
sayeth, salte fleshe nouryssheth but lit- doct. ii.
tell, and it is grosse, and engendzeth cap. xv.

yll bloude. The seuenth thynge is
hartes fleshe, whiche lykewyse en-
gendzeth melancoly bloude, as wpt-
nesseth Rasys Alaman. iii. capit. De

animalibus siluestribus et domesti-
cis. The eyght thynge is hare flesh, Hare
whychel lykewyse engendzeth melan- fleshe.

coly bloude, as Rasys sayeth in the
place afore alegate: This flesh engen-
dzeth more melancoly thā any other,
as Galen sayeth. And of this Isaac Gale. de
in dietis vniuersalibus sayeth, that locis af-
hare fleshe shoulde not be eaten as fest. li.
meate, but onely bled in medecines. iii.

And

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And witteth well, that hare flesh, and
 harris, flesh whan they be olde, ought
 vtterly to be eschewed: yet neuer the-
 lesse they may be eaten, and they be
 beste befoze calupnyng time, that their
 dryenesse may be tempered with the
 age: And yet they ought to be esche-
 wed except they be fatte. For their
 drieness is tēpered with their fatnes.
 The nynthe is gootes fleshe. The .x.
 is ore fleshe. For these be melancolye
 fleshes. For Isaac in die. vniuers.
 sayth: Gootes fleshe and ore fleshe be
 worste, hardest & slowest of digestion,
 and whan they be digested, they engē-
 d: e grosse bloud and melancoly. And
 Auicen in his second canon of gootes
 fleshe sayth: Gootes fleshe is not very
 good, and parchaunce the humour is
 very yll. And likewyse ye shal vnder-
 stande, of gootes fleshe & cowes fleshe,
 the whiche are worse than the forsaide
 fleshes, gootes and ore fleshe. For of
 them Auicen sayth: Cowe fleshe, har-
 tis fleshe, wylde gootes fleshe, & great
 foules, engendzeth the feuers quar-
 rans. And yet farther he sayth: of cow
 fleshe, y cowe fleshe nourisheth much
 and

Gootes
 fleshe.

Ore fleshe

Aui.ii.ca
 cap. de
 carne.

and engendzeth grosse melācoly, and
melancoly diseases. And he sayth far-
ther, that colwe fleshe engendzeth le-
pze. And of gootes fleshe he sayth, that
it is absolutely yll. And for as muche
as it is toweched in the terte, what
fleshes should be eschewed, specially
of foure footed beastes, me semeth it
were cōuenient to shewe, what fleshe
of foure footed beastes ar to be cholen.
And in the choyce of fleshes the phy-
sicians agree not. For Galen and cer-
tayne other say. that porke is beste.

Choyse of
fleshe.

Some other, as Auicen, Rasis, and
Auerroys saye, that kyddes fleshe is
best. Yet notwithstanding Auerroys
in the .v. coll. blameth Auicen, becau-
se he sayth porke was best, yet he sayd
it not as though he helde therewith,
but after the christen opinton. Some
other praysc deale aboue all other. A
man may knowe the best fleshe of. six
foted beastes, and the goodnes therof
many maner of wayes. First by gret
nourythyng, whiche thyng betoken-
eth harde digestion, and by the lyke-
nes of mans fleshe: & this wyse porke
is better than any other fleshe, first
for

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for y^e likenes vnto mā's flesh, as witnes
 seth Galē. iij. alimētor. wher he saith:
 That porke is lyke mans flesh, may
 be knowen, by that that many haue
 eaten mans flesh in stede of porke,
 & could not perceiue neither by the sa-
 uour, nor by the taste, but that it had
 bene porke. And Auicē saith: Mā's
 bloudde and hogges bloudde be lyke
 in euery thyng, so that there haue
 bene, that haue solde mans flesh in
 stede of porke, whiche thyng was
 not spied til a mā's finger was founde
 among the flesh. Auerroys wyrteth
 the same. Secondly, porke nourisheth
 greatly. For Galen saith. iij. alimē-
 tor, that porke aboue other flesh no-
 risheth moſte, whereof those that bee
 called athlete, haue best experience.
 And after in the same booke he saith:
 One can eate no flesh that noury-
 sheth moze than porke. Thyzdlye
 porke engendzeth a stedfast & a strong
 nourishment, that resyſteth resolu-
 tion. This is Galens opinion in the
 places afore reherſed, where he prefer-
 reth porke aboue all other flesh: and
 in his. viii. boke de ingenio, he saith,
 porke

An. ii. cā
 ca. de fā.

Auer. v.
 coll. ca.
 de carne

porke of all fleshe is moste laudable,
 so that it is wilde brought bp on mou
 traynes: and next vnto porke is kydde
 fleshe. And likewise in .b. tera. he saith
 of all fleshe of foure footed beastes,
 porke is mooste laudable, whiche is
 temperate in heate and moysture:
 and engendreth better blouddes than
 any other fleshe: so that it be of young
 wyne, that is of a yere or two olde,
 whether it be wylde or tame: nor yōg
 suckers are not so good: for their fleshe
 is moste moyste. And of a more lyke
 yphode wylde porke brought bp in the
 woodes, is better than tame brought
 up at home, for tame porke is more
 clammy than it ought to be. And of Au.ii.cā
 wylde hogges fleshe or boore, cap. de
 sayth: Chyssen men and their folow- carne.
 wers saye, that the beste wylde fleshe The best
 that is, is of wylde swyne. For besides hog flesh
 that it is more lyghte than the tame
 swynes fleshe, so it is of more strength
 and muche more nourysshing, and
 more sooner digesteth: and in wynter
 there can be no better fleshe. So than
 it foloweth, that hogges fleshe is right
 good and holssome for their bodies
 that

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that be ponge, hole, strong, occupied
in labour, and not disposed to opila-
cions: and for them that desyre to bee
fatte: For suche haue nede of muche
nouryshement: and harde of digestiō.

Almē. ca
de virtu-
te carniū

Aui. iii. i
capit. de
regim. e-
ius quod
comedi-
tur.

Rasis iii.
Almā. ca
de aniz
ma. filue
stribus &
domesti.

And therfore Rasys saith: grosse fleshe
is couenable for them y labour much:
but clene fleshe is best for them that
do contrary wyse. Auicen wyll the
same sayng: Thei that labour much
may better away with grosse meates
than other. The choyce of good fleshe
standeth in thre thynges, in tempe-
raunce of complexion, in lyghtnes of
digestion, and in gendryng of good
bloudd, that is to say, the better fleshe
is of temperate complexion, easy of
digestion, & temperate in engendryng
bloudd, betwene hotte & colde, scien-
dernes and grossenes. And for this
cause kydde fleshe is better and more
laudable than any other fleshe, after
the mynde of Rasys, Auicen, & Auer-
roys. For Rasys sayeth: kydde fleshe
is temperate, without any yll myx-
ion: the whiche though it engendery
temperate bloudd, yet it is not con-
uenient for labourers: but yet for all
that

that there is none other fleshe shoulde
 be preferred afoze it. It is not so we-
 ke, that a mans strength is minished
 therby: noz the nourythyng therof is
 not so muche grosse, that repletion
 shoulde come of it, oꝝ grosse bloudd be
 engedzed. The bloud also that is engē-
 dzed thereof, is betwene subtyle and
 grosse, hotte and colde. For this fleshe
 is not mete for great laboꝝers, but for
 temperate youg folkes, the which vse
 meane exercise. For this fleshe engen-
 dzeth bloude, that by mighty exercise
 oꝝ labour is soone resolued, but not
 with meane trauayle. And Galen Gale. de
 sayeth, that kyddes fleshe is not vnhol- sanitare
 some for an olde man. And touchyng tuenda.
 the intencion, as kyddes fleshe is better lib. v.
 than any other houtholde fleshe, soo
 gootes fleshe is better than any other
 bredde in h woddess. And next to kyddes
 fleshe many physitions, as Rasis and
 Auerroys, put mutton. And Auer, Auerrois
 roys sayth, that mosse parte of physiti- v. col. ca.
 tions are of this opinion, saue Galen, de carne
 whiche laudeth not mutton. For he
 sayeth that mutton is not pl for yong
 folkes, but it is vnholosome for olde
 folke.

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folke. And he thinketh that beale nour-
rysheth moze than mutton. And per-
adventure Galen vnderstandeth here
the betternes of nouryshement of
that that is to nouryshe muche, and to
geue nouryshement moze harde of re-
solution, whiche moze agreeth vnto
beale than mutton, syns mutton is
of moze humydyte. Thysdly the good-
nes and choyce of fleshe may be taken
by reason of their small clamminesse
and by their good sauour: and herein
beale is better than any other fleshe.

Gale. de And Auerrois to this agreeth, sai-
sanitate yng: Beale is good fleshe, for as much
tuenda. as it is not clammy, colde, nor drye,
lib. v. as befe is, and beale hath sweeter sa-
uour than any other fleshe, and in
these poyntes it is better than kydde
fleshe, for in kydde fleshe one may per-
ceyue a clammines befoze it is sodde,
and in that that beale engendzeth bet-
ter humours, it is better than kydde

The con- fleshe. And thus it appereth playnlye
trouersis what thyng causeth controuerisie a-
re in choi monge the physicians touchyng the
se of flesh choyse of fleshes. Farther wyrteth
wel, that the fleshe of a dry cōplection,
is bet

is better nere caluyng tyme thā farre from it: And therfore kyddes and calves be better than gootes & oren, because their drynes is abated with the humidite of their yongnes. But flesh of beastes of moyst complexion, is better and more holsome in age than in youth. For great parte of their overmuch humidites is dryed away, as they do encrease in age: And therfore weathers of a yere olde are lesse clammy, and more holsome than suckyng lammes: and lykewysse porkes, of a yere or two olde, are better than yong pigges. And therfore Auicen sayeth: It behoueth that the meate that conserueth health shoulde be suche as the flesh of kyddes or a suckyng cause is, or lammes of a yere olde. Than by these reasons it appereth that y^e flesh of gootes male and female, of old mutton, of bese, of old porke, and specially of brawne, of pygges, and of suckyng lammes, is not very holsome for the conseruation of mans health, but the flesh of young calves, of yere lunge weathers, & porke of a yere or .ii. old, is couenient inough to eate, to p^reserue

Au. lii. i.
ca. de re.
ei⁹ quod
comeditur.

E. ij.

mans

THE REGIMENT

mans health . And it is to be well noted, that the fleshe that is enclined too drynes, must be sod: and the fleshe that is enclined to humidite , must be roasted, thereby to attempze their drynes and humidite: And therfore the fleshe of conys and hares , hartes , calues, and kyddes, shuld be sodde: and porke and lambe roasted. And by this reason appereth, that in moyste seasons, and for moyste complexions, fleshe disposed to drynes should be roasted: And in drye seasons , and for complexions drye and olde, moyste meates be moze conuenient.

Oua recentia, vina rubentia,
pinguia iura.

Cum similia pura nature sunt
valitura.

Here in this terte diuers nourishyng meates been expzessed . The firste is newe layde egges , whiche be of that sorte of foodes , that in a lytell quantite nouryshe muche . For Auicenna saiyeth , that thynge small in quantitie and great of nouryshelemente , are egges and cocke stones . Touchyng the

Au.li.ca.
ca.de o-
uis. et
iii, ca.i.

the choyce of egges, wytteth wel that the egges of hennies, pertriches, and of fefantes yonge and fatte, are very good in the regiment of health, and simply, better than any other egges: For the priestes daughter sayed, that longe egges and smalle were the best of all, as in these verses:

Filia presbyteri iubet pro lege teneri.

Quod bona sunt oua candida longa noua.

Farther, poched egges are better than egges roasted harde or rere, and they be of great nourishment, and of good and lyght digestion, and they engender bloude specially proportionable to the harte: wherefore they be exceeding good for such as be recovered from syckenes, for aged folke, and for weake persons, and specially the yolke. For Auicen sayeth, that the yolke of egges and of foules, whose flethe is good to be eatē, as of hennies, pertriches, and fefantes, though they be not medecinable for the hearte, yet they comforte ryght muche. And he

E.ij.

addeth

Auic. in tract de viribus cordis.

THE REGIMENT

addeth folowynge: that they be lyghtly turned in to blood, and after they be turned, there remayneth of them but smalle superfluite. And therfore they cōsozt moste specially the harte. And farther he sayth, that they be excellent good to restore the spirites and bloude of the harte. Kere roasted egges are lightly digested, and they ease the longes and the breste, and mollifie the bealy temperatly, but they nouryshe not so muche as poched egges. Harde egges sodde, are harde of digestion, & they nouryshe the body grossely, dyscōdyng slowly to the stomake, & slowly they entre therein. Farther wytteth well, that egges by the dresying of the are made better and worse. For either they be roasted, sodde alone, or fryed, or sodde with some broth. Roasted egges be more grosse than sodde, & more harde of digestion: for the herthe or liver dryeth by the substance of their humidite. And they be roasted two wayes: One is in the shelles raked in the hotte imbers: an other waye is, they be roasted standyng on imbers wth their shelles a lyttel broken. But they
that

**Dressing
of egges.**

that be brokē be worse than the other,
and they that in y shells be raked in
the hotte imbers are done two maner
of waies, either thei be al raked in the
imiters, or els set vpon imbers & coles
with part vncouered. They that be al
couered be worse, for by reason that y
heate of the fyre goeth about the, the
fumosities are kept styll in, and they
that be set vpon the imbers, and parte
vncouered, auoide out the fumosities,
wherby they be purified. They be bet-
ter sodden in water than roasted, for y
humidite of the water striueth with y
heate of the fire, that drieth by their
humidite. And thus thei be dressed. ii.
waies: for either they be sodde in the
shelles or els brokē in the water. Thei
that be sodden in the shelles are worse
than the other. For the shelles do let y
dissolution of fumosities and grosse-
nesse. Whan thei be poched, the heate
of the water temperatly percethe in,
and maketh more pure their grosse-
nes, and taketh away the yl smel & sa-
uour. Wherefore poched egges bee
moste hollome, and fried be moste vn-
hollome: For whan they be fryed
E.iiij. they

THE REGIMENT

Rasis opi they engendre moost yll humours,
 nis idia. and hurt the stomake, and causeth fu
 bniuer. mosite and corruption, and maketh
 one to lothe his meate. But egges
 sodde in some good broth are betwene
 bothe, rosted and poched. Also wit
 teth well, that there is a dyuersitie in
 an egge touchyng his compound par
 tes.

Gale. de morbis hotte: The whyte is colde and clam
 curandis mpe, and hardly digesteth, and the
 lib. xii. bloudde also therof engendred, is not
 good.

Rasis. iii. And as the foresayde egges,
 Almen. that is to saye of hennies, pertryches,
 c a. de vir ble in the regimemente of healthe, so eg
 tu te ouo ges of duckes, gees, shouelardes, and
 m. suchelike foules, are vnholosome in
 the regiment of healthe, and shoulde
 be eschewed.

Red wine The seconde thyng
 is redde wyne. And here ye shall vn
 derstande, that wynes dyfferre in
 theyr colours. For some wynes bee
 white, some be claret, some be citrine,
 and some be blacke, whyte wyne is fe
 bler than any other, colder and lesse
 nourysshing, but it doth least hurte y
 head, and it dooeth make one to pyss
 better

better than any other wyne. That
 whyte wyne is weaker than other
 wines apperethe by this that Galene Gal. sus
 saithe: weake wyne is hit, & least he- per. i. cā.
 teth oꝝ enflameth, and lesse greueth & iii. part.
 bzaine than other. And Galen sayth: reg. acus
 It is impossible & whyte wine shulde torum
 greatly enflame any mā. And he saith
 whyte wyne enflameth oꝝ heateth least
 of all wynes. Whiche thinge is true
 if one wil make comparison betwene
 white wyne and redde of one countre
 growyng, and none other wyse. For
 the redde wynes of France are not so
 botte, noꝝ yet so stronge as the whyte
 wynes of some other countre. And
 therfoze the cōparyson must be made
 bitwene the wines of one maner and
 countre, and whyte wyne nourishe
 the lesse than other wynes. For Galē Ga. i hip
 saythe: watteryshe, sklender, & white apho. li.
 wyne is vniuersally neyghbour to ii.
 water, and as touchyng nouryshe-
 ment is lyke water, wherby it prouo-
 keth one to pisse, and nouriseth the
 body but lyttel. And lyke wyse Galen Ga. i hip
 saythe, watteryshe wyne nouryseth apho. li.
 the bodye leaste, whose licour is as ii.
 sklender

THE REGIMENT

Auic.iii. And Auicen saith, Whyte sklendre
 i.doc.ii. wyne is best for them that be chaffed
 cap.de and hotte. For it doth not fume nor
 reg.aq cause the heede to ake, but it moy-
 et vini. seth the bodye, and easeth the heed
 ache. To this agreeth Galen. The

Ga.i cō. reason why whyte wyne leeste hur-
 iii.parti. tethe the heed is this, bicause it is lesse
 regi. acu fumes and lesse vaperous thā other
 That it prouoketh or causeth one to

Hip.iii. payenge of Hippocrates. The passage
 par. reg. or entrance of this whyte wyne in to
 acutorū. the bladder, is easer than of anye o-
 ther drynke: wherby we may percey-
 ue, that hit hath strengthe to open.

By this it well appereth that whyte
 wyne is better for them that be hotte
 and chaffed than other wynes, whe-
 ther they be hotte of nature as cole-
 rike and sanguine folkes or els by ac-
 cydēce, as hotte chaffed by angre and
 bydynge in the sonne. And lyke wyse
 it is better for thē that stude, whiche
 oughte to vse suche wyne as wyll not
 distempere the bryne. And like wyse
 it is conuenient for them that haue a
 feble

ble bzayne, whether it be natural oꝝ
 accidental: Foꝝ stronge wine maketh
 hem some dzonke, that haue a weake
 bzayne, as Auisen saythe: and ther Aui. iiii.
 e if suche persons wil dzinke stroꝝ doc. ii ca
 wyne, they must alaye them well de reg.
 with water. And also it is good foꝝ aq̄ & vini
 geym, whose lyuer and stomake is
 otte: and foꝝ them that dwelle in a
 otte countrey: Foꝝ hotte and stroꝝ
 wyne wolde all to enflame and bour
 ne theyꝝ bodyes. Redde wine and cla Red wine
 et, as of the countre of Berne are & claret.
 hotter than other. And Galen sayth: Ga. sup
 wyne that is redde of colour and cla cā de vis
 et, be very hotte, and they nouryshe no etenī
 moꝝe than other wines. And a albo.
 gayne he sayth. That the wyne that
 is grosse & ruddy of colour, nouryshe Ga. i hip
 moꝝe thā other wyne. And they some apho. li.
 yl oꝝ replinishe feble bodyes that are
 empty oꝝ boyde of substance. And her ii.
 it is to be noted, that it is said redde
 wines nouryshe moꝝe, bicause foꝝ the
 moꝝt parte they be tourned in to sub
 stance of mā's membꝝes. Yet foꝝ all y ꝑ
 wyne blacke of colour, may be called
 greater noꝝishers thā other: foꝝ they
 gꝑue

THE REGIMENT

Ga. i hip
apho .li.
ii.

Isa. i die
tis part:

Auic. iii.
i. cap.
pre al.

Auic. iii.
i. cap.
pre al.

gyue more constantly nourishemete,
and more slowli be resolved from the
membres. Wherfore Galen sayth:
That grosse redde wyne nouryshe
more thā watrishe, but yet they nour
ryshe lesse thā blacke colozed wyne.
And on this wyse the sayge of Isaac
is vnderstande, where he sayth, that
blacke colozed wine nourisheth more
than redde. And these redde wyne,
hurte the heed more than whyte, and
lesse prouoke one to pyss. And this is
the cause that stronge wyne be not
conuenient for feble brayned folkes,
as hit is afoze sayde. But it agreeth
well with them that haue a stronge
braine. For a stronge braine resisteth
vapours, whan they surte by there
vnto, as Auicen saith. And here note
wel, that the wyte of a man that hath
a strōge brayne, is clarified & sharped
more yf he drinke good wyne, than if
he dranke none, as Auice sayth. And
the cause why, is by reason y of good
wyne more than of any other drinke,
are engendred and multiplied subtyll
spirites clene & pure. And this is the
cause eke why the diuynes, that ima
gine

fine and study vpon highe and subtyle
 matters, loue to drynke good wynes.
 And after y^e opinion of Auicen, these
 wynes are good for men of colde and Auic.iii.
 humatike complection. For suche i.cap.
 wynes rednesse and amende the colde, preal.
 nesse of complection: and they open
 the opilations and stoppynge, that
 are wonte to be engendred in suche
 persons, and they digest fleume, and
 they helpe nature to conuert & tourne
 y^e in to bludde, they lyghtlye digeste
 and entre quykely, they encrease &
 greatly quicken the spirites. But
 wyne citrine is not so burnyng as
 redde claret, as Galen saythe. Redde
 wynes be hotter than whyte, & ther-
 fore they greue y^e heed more, As Ga- Ga.i hip
 len sayth. Also claret wyne nouris- apho. li.
 heth lesse than redde and more than
 whyte. And in some places they call
 claret wyne whyte, and that is the
 cause that some say, white wyne doth
 quickly enflame mans body. The
 blacke wines be not so feruent hotte
 as the redde wynes be. And therefore
 they hurte the heed lesse. But for as
 moche as they discende more slowlye
 in

THE REGIMENT

Ga. sup in to þ bealpe, & prouoke moze flowe
cā potus mā's brine, they greue the hede moze
aut dul- thā white wine both, as Galen saith
cis. The thyzde thing is suppinges, made
Suppy- of good brothe of fleshe, but specially
ges or of chekēs, for suche brothes are berpe
brothes. kindly to mans nature, & are lightly
 cōuerted in to good bloud, & they en-
 gendre good bloude, specially whan
 they be made with fyne flower. For
 flower p̄cipalli of wheate, is a great
 nourisher, & causethe great nourishe-
 ment as Rasis sayth. And of these. iij.
Rasis. iij forsayd thinges, Auicen saithe: Crā-
Almen. ple of cleue & good nourishinge mea-
Auic. iij. tes & humours be the yolkes of egges
do. li. fū. wyne, and brothes made of fleshe, &
i. ca. xv. there vpon he concludeth, that these
 thre forsayde thinges are cōfortable
 & of great restorative for mā's bodye.

Nutrit et impinguat, triticum,
 lac, caseus infans,
 Testiculi, porcina caro, cerebel-
 la medulle,
 Dulcia uina, cibus gustu iocun-
 dior, oua
 Sorbilia, mature ficus, uuaque
 recentes.

Dere

Here are touched. xii. maner of thinges the whiche greatly nourishe and make fat mans bodye. The fyrste is breadde made of wheate: whiche as Auicē sayth, satteth swyftely, specially whan it is made of newe wheate. Rasis sayth, wheate is neyghbour to temperaunce, al thoughe it enclyne a lyttell to heate, and the heuieft & soundest wheate doth nouryshe best, and of al graynes it is moost holsome for all folkes: And the bludde that is ingendred therof, is moze tēperate than of any other grayne. And touchynge y choyce of wheate ye shal vnderstāde that the election is to be considered in two thinges. fyrste the substance of the wheate oughte to be considered, & and secondly the preparation therof: And of the choyce touchynge the substance, Auicē sayth, that that wheat is best, that is neither harde nor softe great, fatte, and newe, & not to olde, and betwene redde & whyte. Blacke wheate is an yl nozther. Rasis sayth it is heuy. And of the choyce concerninge the preparation, witteth well, that all thynges made of wheaten flower

Breadde

Auic. i.

cā. ca. de

pane.

Rasis. iii

Alman.

Chosse of
wheate.

THE REGIMENT

flower discende frō the stomake slowly, & doth engendre grosse humours, and doth cause opilacions aboute the lyuer, and dothe augment the splene, and engendre the itone, and whan hit is digested, it nouryssheth moche.

Wheate sodde is heuye meate, and harde to digesse, but whan it is digested it nourissheth strongly, & strey-
neth a mā moche. But wheate made in breade, well leuened, and baken in an oven, hatte with moderate fyze, is meruaylous holsome. All these things are gethered out of Galen. The

Gal de
alimen.

seconde thinge is milke: and after the mynde of some doctours, it is vnder-
stonde by butter mylke, called Odor, and cōmonly called Balbuca. there

Butter
mylke.

is nothyng nouryssethe moze than this mylke, whan hit is newe supped
bppe, wpth newe hotte breade. Hit may also be vnderstonde by gootes

Grene
chese.

mylke: whiche nouryssethe moche, wherof we haue largely spoken be-
foze. The thyrde thing is grene chese,

Aui.ii.
canoca

whiche as Auicen saythe, is a nour-
rysher and a fatter, And althoughe

de caseo

grene chese dothe nourishe and satte,

pet

yet it is not holssome in the regement
 of helth, for therof come the inconue-
 niences befoze declared. The fourth Cockes
 thynge is stones, and specialle stoo-
 nes of fatte cockes: whiche as Auicen
 sayth, be very good and great noury-
 shers : And he sayth that in a small
 quantite they nourishe moche. This
 also may be vnderstonde of hogges
 stones very fatte, that hath not booz-
 ed a sowe . For as porke of all. iiii.
 legged beastis (touchynge nouryshe-
 ment) is beste, in lyke maner the stoo-
 nes, in regarde of other beastes sto-
 nes, are the beste. And here it is to be
 well noted, that the stoonies of aged
 beastes, whose sede is fermented, be
 mothyng nouryshe. But the sto-
 nes of yonge beastis, y be not yet able
 to do theyr kynde, and whose sede of
 generation is not yet ripe, be metely
 good nourishe, if they be well diges-
 ted. The. v. thynge is porke, in cho-
 ynge therof, & of the effecte of y same it
 was largely declared befoze, wherof
 Galen saithe: That of al foodes porke
 is the greatest nourisher. The. lviij.
 thynge is eatynge of byaynes : And
 F. j. wyttethe

Aui. ii.

cā. ca. de
teste.

Porke.

Gal. de

morbis

curandis

li. vii.

THE REGIMENT

Eatig of
braines. wyttethe welle that braynes be yit
for the stomake, and they cause loth-
sonnes, and take awaye a mannes
appetite, and braine engedzeth grosse
humours, yet neuerthe lesse it nou-
risseth the bodye, if it be wel digested

But in noo wyse it shulde be eaten
after other meates, and if it be dressed
with penyrialle oz nepte, to attempte
the clammynesse and colde therof, oz
with thynges, that by theyr vertue
gyue heate, it is good and holsome.

And take hede that ye eate no brayne,
outcepte it be fyrste hatte vpon the col-
les. And wyttethe well, that braine is
not good for them that be sycke other
whyle of colde diseases, but for them
that be hot of complexio it is holsome

Rasis.iii
Alimē.ca
devirt.
mem bro
rum ani-
malium.

as Rasis saithe, And bresely to speake
brayne is forbydden in the regiment
of helthe. But yet sometyme it dothe
well in medicines, as the brayne of a
lyttel goot is good agaynst venome,
and agaynst venomous bytynges:
And a haares brayne is good agaynst
tremblinge: And some say the braine
of chekuns and capons is good for the
memozie, and comfotethe the wytte.

¶

Pet touchynge the choyle of bzaynes, Choyle of
 it is to be knowen, that the best bzay- bzaynes.
 nes be of foules that flee, and proper
 y aboute mountaynes. And of. iiii.
 footed beastes the beste is of a ram,
 me, and nerte of a caulfe, as Auicen Aui.ii.
 saythe. The. vii. thynge is marve, cā.ca.de
 whiche wel digested nourisheth moche cere,
 as Auicen saythe. And it is lyghtly Aui.iiibis
 turned into blonde. Pet neuer the dé ca.de
 lesse, it destroyeth the appetite, and medulla
 maketh one to lothe his mete; And
 herfoze Auycen teacheth vs to eate
 it with pepper. And touchinge the
 choyle of marve, Auicen sayth, that Pary.
 the marve of beale, of a harte, of a
 uulle, of Boottes, and of shepe, is
 mooste hollome. And some saye the
 mary of yonge fatte bulles, is verpe
 hollome and good. The. viii. thynge Dolico
 is swete wyne, wherof we shall en- meates.
 create hereafter. The. ix. thynge is
 delicious meates: for suche mooste spe-
 cially nourishe, as Hippocrates saith
 and Galen saythe, that all sauorpe Ga.in ii.
 create, wherin one hath a delecta- partic.
 on whan he eateth it, is of the flo- aphoris.
 make receiued, retained, and digested

f. ii.

with

THE REGIMENT

wyth a moze feruent desyre than any other. But if the meate be lothesome, the stomake wyll not abide it, wherof vomyte, abhozrynge of meate, inflation and belching are engendzed. And this is the cause that we se some moze helthie, fedde with course meate than wyth good, bycause the course meate is moze delicious vnto them.

Here egges. The .x. thyng is rere egges: whiche in small quantite nouryshe moche, wherof we haue spoken befoze at large. The .xi. thyng is rype fygges: whiche thzoughe they sweteness nourishe and fatte moche. And thouchige figges, though they nouryshe not as strongely as fleshe and grayne: yet

Au.ii. cā there is no fruite so stronge a nouris-
ca. de fi- ther: as Auicen saythe. And he saythe,
cubus. that fygges nouryshe moze than any other frutes. And eke he sayth, that

Au. in re. frutes of moste nouryschement, and
ei⁹ quod most like and nere vnto fleshe in nou-
comedi. ryshe, be figges, very rype resins, and dates. And as concernynge the

choyce of them, witteth well, that as
Choise of Auicen saythe: the white fygges be
fygges. beste, for they be lyghter: & nexte vnto
them

them be the ruddy or cytryne fygges,
and than the blacke. And they that be
rype be beste. Also the moyste & newe
fygges are greater and swyfter nou-
rishers, than the drie and sooner passe
frome the stomake to the lyuer, and
they moyst the liuer more, & are more
mellowe than the drye fygges. But
yet y drye fygges enflate not so moche
and are more holsomer for y stomake
than the moyste, as Auicen saythe.

The drie fygges in theyr operacyons
be laudable, but the bludde of them
engēdzed is not good and therof lyce
are engendzed: But eate theym with
nuttres and almondes, and theyr hu-
mour is made good. And he saythe,
the operation of fygges is meruey-
lous nourysshynge, if they be takē fas-
tinge, with nuttres or almondes, for
they open, and prepare the way for
meate, but yet the fygge that is eaten
with a nutte, nourisheth more thā the
fygge that is eaten with an almonde.
And wytteth well, that all fygges do
enflate, mellowe, and expulle super-
fluities to the skine: & they prouoke
wette, and auoyde or renoue owayne

F. ij.

sharpnes

THE REGIMENT

sharpnes of the throte, and they close
the breast, longes, & pipe of the same,
and open all maner opilations of the
Grapes. lyuer and splene. The. xii. thyng is
grapes, that is to say swete and rype.
And ye shall vnderstande, that there
are. iii. maner of grapes. For some be
grene and sowre, wherof verieuse is
made: these grapes bynde soze, and
represse the ruddy colour and sanguy
ne, & are hollesome for a coleryke laske.
There is another sozte naturally
grene & newe, wherof wyne is made.
Those grapis (specially yf they be
whyte, and the graynes & huske, sette
a parte or taken awaye) cause one to
haue a laske, and they nouryshe moze
than other frutes, but not soo moche
Anic. ii. as fygges, as Auicen saythe. Yet of
cā ca. de trouthe they ingendze ventosytes, in
vua. flations, and ache of the bealy. And if
they remayne. ii. or. iii. dayes after
they be gathered, tyll y huske be some
what alwaged, they nourishe the bet
ter, and are lesse laryatue: noz than
they enflate nat. And they, whose sto
make is full of meate, and vnclene of
yll humours, shulde in no wyse eate
grapis

grapis, speciallye if they be newe and without graynes or kyndels: For in suche a stomake they corrupte soone, for they be ouer soone digested, and canne not auoyde out of the stomake after they be dygested, by reasonne of the meate, that is not yet dygested.

Wherefore than they both be corrupted in the stomake, & they corrupte the other meate. And lyke wyle it is to be vnderstonde of other fruites latine. And who that wyleate grapes grene & newe gathered, it is good to lay the in warme water an houre, & after in colde water, & than eat the.

Rasis saythe, y grapes swete & newe do soone fatte the body, & they augment rysyng of a mans yarde. And farther he saythe, that the grape that hathe the thinnest huske, descendeth sooneste frome the stomake, and the thicker huske, the slowper. There is a nother called a drye grape, or a resin of lent, and thoughe this grape be nobred among his egals, yet it is lytel enclyned to heate, and after Rasis in the places before allegate, it nourishethe wyl, & comforteth the stomacke

Rasis.iii
alimen.

¶.iiij.

and

THE REGIMENT

Cōstā.v. them. There be other wyne, that be
theorice byter, but they be not so hotte, as **Cō-**
stantine sayeth. The thyrde thyng is
 clerenes or bryghtnes, whiche the-
 weth the purenes of the wyne, and so
 consequently of the spirites therof en-
 gendred. The fourth thyng is the co-
 lour. In their colour wyne vary, &
 differ greatly in their nourysshing.

For the ruddier wines of the same pa-
 rell doe nouryshe more than whyte.

And therefore they be more holsome
 for leane folkes than whyte be, and
 whyte more holsome for them that be
 fat. And touchyng the diuersitie of
 wyne in colour, we haue spoken be-
 fore at oua recentia. Farther in the
 text are reherled fyue special thinges
 by whiche a man shoulde proue and
 knowe good wyne. The fyrste is the
 strength, whiche is known by the o-

Gale.iii. peracion. For as **Galen** sayth, strong
reg.acu. wine is it that vehemently enflameth
cōmen, i a mans body, and repleteth or filleth
 the head. This strong wyne is a spe-
 ciall encreaser of the spirites, and a
 great nouryshe. But yet I aduysle
 them that haue a weake bryne to be
 ware

ware howe they drinke strong wyne,
except it be well alaied with water.

For the fumpthenes therof hurteth y
head. The second thing is fairenes, of
the wyne: For the fairenes or goodly-
nes of the wyne, causeth one to drinke
it desirously, whiche doth cause it bet-
ter to digest, and better to nouryshe.

The thirde thyng is fragrant and of
good odour. For fragrant and redo-
lent wyne comforyteth moste, and en-
gendreth subtyll spirites, as it is afoze
sayd. The.iiii. thyng is, wyne ought

to be colde, touching y taste, but hotte
in effect & operacion. For wyne made
hotte, by reason of the clerenes and fi-
nes, doth overcome a mans brayne y
soner, and enfebleth the sinowes, and
hurteth the head, except it be take mo-
derately.

The.v. thyng is, that wyne
ought to be friske & sprinkling, & with
the spuming to make a litle noise, and
the spume to be thinne & sone flashed
and the spume to remayne in the
midde of the cuppe. For if it haue
not these proprieties, it must be called
hangvng, that is seble wyne, and
specially if it make no sowne, and
bath

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hath great bubuls and spume, that re
mayne long by the sydes of the cuppe.

Sunt nutritiua plus dulcia
candida vina.

Here is one doctrine of wyne declar-
red: the whiche is that grosse & swete
wynes do nouryshe more than any o-
ther of the parell. To this agreeth Co-
stantine: and so doeth Auicen, sayng
on this wyse. Grosse wyne that is
doulce, is best for hym that woulde be
fat. The reason is, because the dulce
wynes, thzough their dulcenes are
beheemently drawen of the membzes,
wherwith nature reioyseth. For Aui-
cen sayth, that the operacion of dulce
wynes do digesse, mellowe, and en-
crease nouryschement, and nature lo-
ueth theim, and the vertue attractiue
draweth theim. And although this
terte may be verified by al dulcet wy-
nes, yet the moderate doulce or swete
wyne, is to be chosen, & not that that
that is exceedyng doulce, as muska-
dell: For suche wynes do corrupt the
bloudde, by reason that nature dra-
weth it violently from the stomake to
the

Cōstā. v.
theori.

Auic. iii.
i. de reg.
aquæ. &
viní.

Auic. ii.
tract. i.

i. cap. iii.

the lyuer, before it be well digested,
 and before the superfluite therof be
 ryped, and thzough the great doul-
 cetnes therof, it filleth the bloud with
 vndigested wattrines, that maketh y
 bludde apt to boyle, and putrifie. And
 this also shuld be vnderstāde by other
 meates that be excedyng swete. And
 farther wytteth well, that of the vse
 of swete wyne and other doulce nou-
 ryshmentes thze inconueniencies are Thze in-
 to be feared, specially of them that bee conueniē
 inclined thereto. The first is lothyng: ces engē-
 for the swete foodes, thzoughe their dzed of
 heate and moisture souppull and fylle doulce
 the mouthe of the stomake, and there foodes,
 engendze a disposition cōtrary to the
 vacuacion and corrugation of it, that
 shoud cause hunger. The seconde is,
 these doulce fodes do swyftly enflame
 and tourne into coler. For doulce
 thynges are moſte apte to engendze
 coler. Therfore hony aboue al other
 thynges soonest engendzeth coler, be- Gale. in
 cause it is of swete thynges the moſte cōmen.
 swetest: and next hony is swete wine, cā.iii.
 as Galen saith. And here vpon rpseth par. reg.
 thyzstynes: noz it is not holsome for acutorū.
 theim

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them that haue the ague, noz for cole-
rike folkes. The thyrde is opilation
oz stoppyng of the lyuer and splene:
For these two membzres (and specially
the liuer) dooe drawe doulce thynges
with their dregges vnto them, by rea-
son of the great delyte that they haue
in the, befoze they be digested. Wher-
foze in these parties thei lightly cause
opilacions, thzough the helpe and ope-
ration of the grosse substance, wher-
in the sauorynes of sweteness is groun-
ded, as Auicenn sayth. And this is the
cause that swete wine doeth lesse sterve
one to pylle than other wines. Against
these.iii. nocumētes eger oz sharpe sa-
uory thynges are very hollesome: for wth
their tartenes they prouoke y^e appetite,
& with their coldnes thei quēche enflā-
macion, & with their fynes of substan-
ce they open opilacions. Farther wit-
teth well, that although swete wy-
nes, and other doulce nouryshmentes
stoppe oz shutte the lyuer and splene:
yet they vnstoppe the longes. And the
reason why they stoppe not the lon-
ges as well as the lyuer and splene,
Galen declareth. Because doulce
thynges

An.ii. cā
tract.i.
cap.iii.

thynges in their passage, residue no Gale. iii.
 thyng therto, but that that is fyne & par. reg.
 pure: and the bloude engendred of acut.
 shoulce thynges cometh to the longes,
 purified fyrst in the lyuer, and syned
 in the hearte. Also as Hippocrates Hip. iii.
 sayth, dulce wynee do leest make one part. re.
 dronken. Thus we may conclude, y acut. cā.
 if wyne be dronke for nouryshment, Mentēle
 for restozatiue of the body, or to make uius. &c.
 theim fatte that be leane, whether it
 be naturally or accidentally: Than
 shoulce wynes and grosse, sufficiently
 coloured are holsome. For suche wy-
 nes are nouryshmentes and restoz-
 auiues for suche as be lowe brought,
 wherfore thei be moste conuenient to
 make leane bodies fatte. But such as
 wpll not nouryshe, restoze, nor make
 fatte their bodies, as they that be cor-
 rye and fatte alreadye: than though
 they may not vse swete wines but sub-
 yle, yet thei ought to chose such as be
 amiable & haue good lauour & flauour
 are enclined to whitenes, & be suffi-
 ciently strong. If one drinke wyne
 to quenche his thirste, than he muste
 take whyte wyne, thynne, and feble.
 For suche wynes dooe moiste better,

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and coulethe more, and so consequent
ly do better quenche thyrste than any
other: And the greater the thyrste is,
the hollomer suche wyne is. But yf
so be wyne be dronke to refreshe the
spirates, and to comfozte the corporal
vertue, than it wold be subtyle, swete
and of delectable sauour, of meane co-
lour: and of suffycient strengthe: and
suche wyne gught to be taken with a
lyttel meate, and it muste be depured
from either superfluyte, and to be ta-
ken in smalle quantyte. But doulce
wynes of meane substaunce, and of
good flauour, shuld be chosen to scour
the brest and longes, and to cause one
to laske.

*Si vinum rubeum nimium quan-
doque bibatur,
Venter stipatur, vox limpida tur-
pificatur.*

This terte sheweth to vs two hurtes
that come by ouer muche drynkyng
of redde wyne. The fyrst is that ouer
muche drynkyng of red wyne maketh
one costive. The cause, as some say is.
For suche redde wyne heateth more
than

than other of the parell, and is more
nutraliue. For in that that it is hot-
ter, it dryeth more: and in that that it
is more neutraliue, it is more desy-
rouly reteyned of nature. But yet
this cert may be vnderstande by ouer-
much drynkyng of byndyng redde
wyne, whiche is somewhat eger,
harde, and collyue. And concerning
this, wirteth wel, if the stomake or the
guttles be seble in their naturall ope-
ration: that than red or blacke wyne,
called stypticke, y is somewhat rarte,
ought to be vled and dronken, as they
ble to do, that by debilitie of stomake
are laxatue, and can holde nothyng.
This saith Hippocrates in the canon
Palmeus quidem. &c. And also Gal-
len in the coment of the same. But he
that wylle comferte the vertue of di-
gestion, the clene wyne or meane in
substaunce and colour, of good and co-
uenient sauour, & of sufficiēt strength,
and somewhat stypticke, is most hol-
some. The seconde thyng is horsenes
of the throte, the which horsenes some
red wynes do cause & enduce throughe
their drynes and erthynges. And this
hurte

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hurte commeth also by dzyngyng of
 redde wynes that growe in the par-
 tes of Brabant, thzough the ir stypti-
 citie and earthines: and specially this
 grese chaunceth whan the said wines
 be not fyned. But yet they make not
 a man costive. For must that is very
 redde, is wouete to cause the fyre, by
 reason of his earthy dregges mingled
 there with all: the whiche byteth and
 gnaweth the guttes: of whiche gna-
 wing cometh the fyre. And such wine
 should not be dzonke tyll it be fyned.
 For so long as it gnaweth, thzough
 the earthy dregges therof, a bytynge
 fume is a reyfed to the brayne, which
 gnaweth and byteth the eyes, and ma-
 keth them redde: Suche inconueni-
 ces are engendzed by newe unfyned
 wynes of Brabant, whether they be
 whyte or redde thzough their earthy-
 nes. The cause why this fume is mor-
 dicative, is by reason that the wyne
 that he cometh of, is mordicative. For
 Galen sayeth: what so euer is dissol-
 ued from a thyng, must nedes be like
 the thyng, from whiche it is dissol-
 ved.

Gale. in
 com. to
 illius az
 phorif.
 et qui
 crescunt
 &c.

Allea

Allea, nux, ruta, pira, raphanus, et tiriaca,

Hec sunt antidotum contra mortale venenum.

In this text are comprised. vi. remedies against venome. The first is garlyke: whiche is very medicinable against suche inconueniencies, as are wonte to be engendred of water: and specially it is holsome, if one happe to drinke noughty corrupt water. wherfore Serapion sayth: That if one eate garlyke first, and drinke corrupt water after, it shal not hurt him. Wherunto Auicen agreeth. The same operation is also in oynions, as Auicen saith, and so onyons may be comprised vnder garlike. And Auicē saith that an oynion is subtil, percyng, & ouring, with stipticite: and openeth strongly: and it is hotte in the thyrde degree, wherfore it heateth yll waters, and letteth that they with their coldnes hurte not the stomake: and it maketh grosse humours pure, and causeth them lyghly to yssue. And negre myrte with an oynion doeth

Garlyke

Serap. in

segre. ca

de alleo.

Au. ii. cā

capit. de

alleo.

et. iii. i.

ca. de cō

serua. a

noct. di.

aquarū.

Au. ii. cā

ca. de ceo

pis.

G.ij.

greatly

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**Eatynge
of lykes.**

**Eatynge
of oynios**

vertue inclypue oz cuttyng, and sub-
tylative remayneth. Therfore whan
they be sodde they be holsomer than
rawe. Lykes be hotte and drye, and
their nouryshment is nought, they
hurte the eyes, and engendre blacke
melācoly bloudde, and cause terrible
dreames: thei hurte the senowes with
their prickynges: and they hurte the
teeth and gommies, and coleryke and
melancoly folkes shuld not vse to eat
them, and specially rawe. Oynion
be hotte, and they haue an earthy su-
perfluos heate, with a warrysh
moistenes, subtile, and vndigested. If
they be eaten rawe, they engendre y-
humours and corruptible putrifac-
tions in the stomake, and they cause
yll dreames and dreadfull, and all
head ache. And if thei be to much vse
they marre the memozy, and trouble
the vnderstandyng, and make one be
syde hym selfe. But whan they be se-
with the broth of good fleshy and eaten
they cause good digestion, and the
hurtfulnes is dimynished, and they
moderate the coldenes of meates
where with they be sodde: but the bo-
in

is, not to vse theim. Garlyke is hotte, Eatynge
 declynning somewhat to humidite, but of garlike
 lesse than oynions, it is medicinable
 against ventosities and eke to cough,
 and it maketh one to spytte well, but
 it hurteth the syght, and bredeth head
 ache: and it is tryacle for vplandyshe
 men. And thus the forsayde thynges
 are holsome for them only, that haue
 in them fleumaticke grosse and clāmy
 humours, but colerike folkes oughte
 to absteyne from them. The.ii. thing
 is walnuttres: wherof Auicen sayeth:
 that it with fygges & rewe, are medi-
 cinable against all maner of venome,
 and of walnuttres, of oynions, and of
 salte is made a plaister to lay to the by-
 tynge of a madde dogge. And this spe-
 cially is vnderstande of a dyle nutte,
 that is eaten befoze meate in fourme
 as is afoze said. And witteth wel, that
 dyle nuttres are woꝛse than newe and
 moyste. For the dyle are moze oylie:
 by reason whereof they tourne to co-
 ler, and engendre head ache, thei hurt
 the eyes, and cause swymmyng in
 the head, and speciallve if they bee
 eaten after meate, they cause y paul-

The vse
 of nuttres
 Au.ii. cā
 cap. de
 nuce.

Diseases
 engedꝛed
 by eating
 of nuttres

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sey in the tongue, and prouoke one to vomite, and make blysters in ones mouth, and thei that haue a colerike stomake, ought especially to eschewe drie nuttes, and the older they be, the worse they be. The newe nuttes haue lesse of yll oylines, and therefore they engendre not the ache or swymmyng in the head, and suche lyke diseases, as the drie do, and by reason of their slippery humidite, they make one to haue the laske. And if they be a lyttell warmed at the fyre, and eatē after dyner, they presse and dryue downe the meat. And thus it appereth, that new nuttes are more holsome for folkes in

Of rewe health than drie. The chynde thynge called her is rewe, wherof Auicen sayth, that it be grace. resisteth poyson. And after he sayeth: Au.ii.cā. If one feare lest he should drynke poyson, or to be stoge of a venemous beest cap. de let him take. 3. i. of the seede, with y leaues therof, and drynke it with wyne, rufa. and a nut stāped & mingle together.

Arist. in And Aristotle sayth, that whan y we li. de ani syll wyll seyght with the edder, or the malibus. toode, she eateth rewe first, & by reaso thereof fleeth the other: For the smell of rewe

of rewe is foo to popson: The eatyng
 of rewe in the moynynge with figges
 and swette almons, p̄serueth the one
 from poison. Here is to be noted, that *ij. kyndes*
 ther be two kindes of rewe. The one of rewe.
 is gardeyne rewe; the other is wylde
 rewe. The gardeyne rewe is better
 thā the felde rewe. For the felde rewe
 is excedyng d̄rye. It is hotte and d̄rye
 in the fourth degree. Wherfore it is
 hurtfull to take moche therof. The
 gardeyne rewe is moyste hotte and
 d̄rye in the. ii. and. iij. degree. It per-
 ceth and resolueth ventosyte, and spe-
 cially if it be d̄rye. For Serapiō saith,
 that d̄rye rewe of all medicins for v̄-
 tolyties is the best, and mooste hol-
 some: but moyst rewe engendzeth v̄-
 tosite. Also rewe dothe vehementlye
 quynken the syghte, and specyally the
 iense therof, with the ience of fenelle
 and hony made in an oyntemēt ozels
 eaten, as Auicen saith. But yet for as
 moche as the iense of rue hath a p̄-
 p̄ete hurtful to the eyes, it were best
 to fanne wynde vpon your eyes ther-
 with: and in noo wyse to touche your
 eyes with the materiall rewe. The
 fourth

Serap ca
de ruta.

Auic. i.
cā. ca. de
ruta.

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Peres. fourth thing is peares: wherof Auy-
Auic. ii. ren saythe, y they be holsome against
cā.ca.de diseases y be engendred by mushrooms
piris. or toode stooles. For peares sodde

Raddishe
rootes.

Auic. ii.
cā.ca.de
rad.

with mushrooms, do alaye theyr hurt-
 tefulnes, or els this terte maye be vnder-
 derstāde by peares aromatike, which
 by reason of their swete smell, cōfōrte
 the spirites, and so they auoyde pop-
 sō. The fiftē thing is radyshes, wher-
 of Auycē saythe, that they be holsome
 agaynst the bytyngē of a snake: and
 whan they be drōke with wyne, they
 are good agaynst the bytyngē of the
 beaste called Cornute: and sede ther-
 of is good against al venomes. And
 whan the sede of radyshē is layde vpon
 a scorpion, it sleethe hym, & the water
 thereof hath in that behalfe ben pro-
 ued, and it is stronger than the sede,
 and yf a scorpion byte one that hathē
 eaten radyshē, it shal not hurte him.
 Hit is also verpe good agaynst the
 chokinge of mushrooms. Or it maye
 be sayde, it is good agaynstē popyson,
 bycause it prouokethe one to vomite,
 and so by reason of vomyte the sto-
 make is purged of yll humours.

And

And here is to be noted that radyshe
and radyshe rootes are lyke of com-
plexion, which are vnholssome for co-
lerike folke: for they engēdre a sharpe
pyckynge bloudde: and radyshe is
vnholssome for the stomake, for it
maketh one to belche moche, and en-
gendrethe grosse humours. And yf
the digestion be feble, it engendrethe
raue humours, yet it is subtylle, and
of a perynge nature. And some men
ble to eate radyshe after other meates
to comfozte dygestiō, wherat. Galen
marnayleth: And counnyng phisi-
tians saye, that yf radyshe be eaten
after other meates, it helpethe dige-
stion, and vnlosethe the bealpe. But
if radyshe be eaten befoze other mea-
tes, it listeth bpwarde the meate, and
causeth one to vomite. But it is hol-
some after other meates, to eate a lyt-
tell quantite of radyshe. Yet neuer
the lesse they hurte the eyes and the
heed. Rasus sayth, that radyshe lyeng
longe in the stomake, auoydeth fleu-
me, and the leaues therof do digeste
meate, & helpeth y appetite, if they be
taken in a smalle quantite. The syrte
thinge

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Triacle. thynge is tryacle, whiche of euerye
 sorte is good agaynst peysson, & ther-
 fore it is good bothe for man & beaste,
 as well colde as hotte. And vnder the
 name of triacle y noble medicin *De-*
tridatis maye be cōprehēd ed, whiche

Auic. vi. two be like in operation. For Auicen
iiii. tra. of tryacle saythe. We shall vnderstā,
iii. ca. i. that the greatestt rule in curynge of
 peysson, is to comforte natural heate,
 and to labour to driue it oute, as tria-
 cle dothe. And of triacle and the medi-
 cyne *Detridates* to gether, Auicen
vi. tra. i. saythe. There be certeyne medicins
ca. de contrarie to peysson, whiche wyl not
med. cō. suffre poissō to appzoche nere the hart
 as triacle and *Detridate*.

Aet sit mundus, habitabilis, ac
 luminosus.

Nec sit infectus, nec olens fetos
 re cloace.

Choyce This terte declarethe foure thynge
of holsoe touchyng the choise of holosome ayre.
ayre. Of whiche the fyrste is, y one oughte
 to chose a clene ayre that is not enfe-
 cted wpyth vapours. For vncleane
 ayre doth alter the harte after the na-
 ture

ture of the complexion that it is myn-
gled with, as Dauid saythe. The. ii. Halie. iiii
thyng is, one ought to chose a lyght reg. in cō
ayer: For darke ayer maketh a man illius cas
heuy and dulle spirited, for suche ayer no. Oia
mynglethe it selte with the humours hec. &c.
in mans bodpe, and soo beyng trow-
bled it rûneth to the harte, of þ which
and of the humours, grosse and trou-
blous spirytes ben engendzed, the
whiche make one lumpy the & slowe.

Therfore there is nothyng that ma-
keth a mā moze iocunde or mery and
lesse heui, thā to walke in a faire clere
ayer, or to ryle perly. The. iij. thyng is,
that we oughte to eschewe infected
ayer, that is where slaughter of peo-
ple hath ben: For commonly in those
places wher as great slaughter of
people hath bē, & in places nere ther-
vnto, foloweth great pestilence: for
whan we drawe in the infecte ayer, it
infecteth the spirites in our bodpe.

The. iiij. thyng is we shulde eschewe
gunges, sinkes gutters, chanelles, stin-
kyng ditches, and all other particu-
ler places that are infected with car-
reyne, and places where as deed car-
keles

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Auic. ii.
in doct
ca. ii.

keses or deed folkes bones are caste,
and places where hempe and flare is
wattered. For the ayer so infected,
dothe infecte the spirites of our bo-
dye, and specially hurteth the bzaine.
And therfore Auicen saythe, that as
longe as the ayer is temperate and
clere, and no substaunce contrarpe to
mans nature myngled there wyth, it
causeth & conseruethe a mans helthe.
And whan it is changed, it dothe con-
traire to te operation therof: and for
a moze declaration of the forsayde
thinges wytteth wel, that the ayer in
the regymment of helth is necessarpe.
ij. wayes. Fyrste, for the refreshyng
of the harte. Secondly, for the auoy-
dyng oute of fumpthe superfluites,
that trouble the spirite and naturall
heate. For lyke as we se by exterion
thinges as the fyre without fannynge
of the ayer is choked and quenched:
so lyke wise we may imagyn that the
spirites and naturall heate in man
had nede to be nourysed conserued &
attempered. The attemperance of na-
tural heate is caused by drawyng of
the aier, and the pourgyne therof is
caused

caused by expulſinge of the ayer. The
firſte is done by motion of the attrac-
yon, and the ſeconde by motion of
expulſion. Therfoze if we draue in
ſynking and vncleauie aier, it cozrup-
eth in vs the naturall heate and ſpy-
rite. Therfoze the ayer ſhuld be faire
and clere, without vapours and my-
ſtes: it maye not be troublous & clou-
dy, nor myred wpth yll vapours. For
ſuche ayre troubleth the humours, &
taketh a man heuye and ſadde, as is
foze ſayde. The open ayer oughte to
be choſen, and not betwene walles or
houſes: & truli to ſpeake the cloſe ayer
ſhulde be eſchewed. Yet neuer y leſſe
in the tyme of peſtilence, whan the
ayer chanceth to be enſected, the cloſe
ayer is to be choſe. Therfoze at ſuche
eaſons, it is good for vs to abyde with
in our houſes, & to kepe our widowes
aſſe ſhutte, leſſe the putrified ayer
ſhuld enter in: But els the open ayer
is beſte. Farther in the regiment of
helthe, y ayer oughte to be elchewed,
the whiche is mired with vapours of
kes and depe pyttes, conteynynge
ynkynge waters: and of certayne
herbes,

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herbes, as colewortes, homlockes, & suche lyke: and of trees, as figge trees and walnutte tres. Farther that aier is to be chosen, wherin y wynde blowe thet frome hyghe oz egall grounde. And also we oughte to take good heed that the ayer excede not in any of his fyrste qualytees, y is to saye in heate, colde, moysture, oz drought, which if it chance, it muste be tempered by crafte as moche as is possible. These thinges. Auicen teacheth.

Aui. ii. i.

do. ii. de
diuersis.

Si tibi serotina noceat potatio
vina.

Hora matutina rebibas, et erit
medicina.

This terte teacheth one doctryne, the whiche is this, if a man be diseased by dzyunkynge of wyne ouer nyght, lette him on the morowe a freshe dzyunker wyne aga yne. For eyther dzyunkynge of wyne ouer nyghte causeth dzyonnes, thyrst in the myrnyng, oz els inflammation of the body. If it inflame the body, than it is ryghte vnholde some againe in y mornynge to dzyunker wyne a freshe, for that were as one
shold

Hold lay fyre to fyre: But if one hap
to be dronke, and therwith parbake
a lyttell: than it were holsome for him
to drinke wyne a freshe agayne in the
mornynge. For the drynking of wyne
than agayne, dothe lyghtly cause one
to vomite, wherby the stomake is cle-
ned: and by reasone of clenysinge of the
stomake, the hurte of dronkenness and
parbakynge gothe away lyghtly.

And therfore Hippocrates counsay-
eth vs to be dronken ones a moneth:
that of the dronkenness may come vo-
mite: whiche thyng preserveth vs fro
all dysseases of long continuance. If
the drynkinge of wyne ouer eue dothe
hurte one, by reason that he is not ac-
customed to drynke wine: tha he may
drinke wyne agayne in the mornynge,
to accustome him: & so the drynkynge
of wyne shall the lesse hurte hym. For
as Hippocrates saith, of acustomable
thyng comethe lesse grese. But in case
that thyrstines in the mornynge dothe
showe on drynkynge of wyne ouer
eue, than to drinke water in the mor-
nyng is beste to coole his thyrste.
And for as moche as we haue spoken

Hipp. ii.
aphoriz-
mo, ex-
multo te-
pore. &c

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of hurte that comethe by dzyngyng
of wyne: wyttethe well, that he that
hathe a feble bzaïne, of what so euer
other condicion he be, he ought to be
wel ware of dzyngennes. For to be ofte
dzyng as Aulcen sayth: is cause of.
vi. inconueniencies. Of whyche the
fyrst is cozruption of the lyuers com-
plection. For wine excessyuelye takē,
comethe to the lyuer: and resolueth
þe heate therof: wherby þe lyuer loseth
his naturall generation of bloudd:
and in the stede of bloudd, it engen-
deth wattrishenes, and causeth the
dzyng, or els it cutteth the lyuer or
the humours therof, wherby lepre or
wodnes is engendred. The. ii. thyng
is, the cozruptinge of the bzaïnes co-
plection, by reason that thycke & con-
tinuall fumes of the wyne ascēd ther-
to, the whiche dispose the horte bzaïne
to wodnes and frenesy: and the colde
to the fallynge puel, forgetfulnes and
palsey. The. iii. thyng is weaknes of
the senowes. For we se cōmonly that
these dzyngkerdes haue the palseye in
their heed and other memmbres, as wel
in youth as in age. The. iiij. thyng is
diseases

Aulc. ii. i
cap. de
regimie
aqua et
vini.

Sire in-
cōuenien-
ces engē-
dred of
dzyng-
nes.

diseases of the senowes, as the crāpe
& palsey. For superfluous dzyntyng
of wine, oft times turneth to vineger
in the stomake, whiche hurteth the
senowes. Also often tymes, for faute
of digestion, it tourneth into vndige-
sted wattrysenes, whiche doth mol-
lifie the senowes and often tymes it
enduceth or draweth grosse humours
to the senowes, wherby they be stret-
ched oute, or drawen together. The
fyste thyng is the palsey, that the hu-
midites of the brayne, encreased by
wyne doo engēdre: so that they stoppe
holly the wayes of the linely spirites
that procede from the brayne to the o-
ther membres. The. vi. thinge is so-
dayne dethe, for whyle the dzonkerde
snozteth or slepethe, his wynde pypes
are closed or stopped with the abun-
dance of wyne or humidites therof
engendred, wherby he is sodaynely
strangled. And though the immode-
rate dzyntyng of wyne causeth the
forseyde inconueniences: Yet wyne
moderately taken is holsome dyuers
wayes. And Auicen reherseth. v. boū-
tyes of wyne moderately dzonke.

H. ij.

The

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**A. boun-
teis of
wyne mo
deratly
dronke.**

The first is, that it easely conueyeth the meate that it is myngled with, to al the membez of the body, throughe the heate, subtrillite, and hyd cōueniēt properte therof. The secōd thing is, it digesteth & resolueth fleume throughe the heate and subtrilte of his substance and maketh it apte to auoyde out, openethe the wayes, and comfortethe nature to dryue it out. The thyrde is, it auoydeth redde coler by dryne, and by other insensible vacuations, as swette and suche lyke. And this is to be vnderstāde of claret or white wine the whiche is feble of nature, or els alayde with water: for other wyse it wyll encrease coler, by turnynge it selfe into coler, and inflammation of the lyuer. The. iiij. thynge is, it causeth melācolynes, y^e whiche is grosse, and moueth slowely, easelye to passe throughe the pipes or cundytes therof, from the lyuer to the splene, & frō the splene to y^e byzmine or mouthe of the stomake, & at laste with the dragges, to auoyde out of the bodye. And it declyneth or repzesseth the hurte of melancolynes, throughe contrarypo-
sounes

ousnes of complection, and maner of proper substance, in the effectes therof. For ties of me melancoly engendzeth heupnes, fei[n]-lancolpe tenes of harte, and couetousnes: but & of wine wine engedzeth sope, boldenes, stoutnes of stomake, and lyberalyte. The fyfte thyng is, it resoluethe all causes of werynes, excepte it be myrro with some other meate. For wyne reuyneth the resolute spirites agayne abundantly, and dothe comforte naturall vertue, and taketh away or diminisheth humidities that be lefte or remayne in þe muscels, in þe senowes of the hart, or in the ioyntes. And yf the bodye be dzyedde by werines, and nedethe moystnyng, wyne moysteth it quickelye, so it be allayed with water. Farthermoze besides these thynges, wyne hath many other good properties. For aboue al other thynges wine is a swyfte and a sodayne nourysher: it comforteth the heate and naturall spirites, and heateth all the bodye, it clereth the wytte, it appeleth anger, it dzyueth away heupnes, and stereth to bodily luste. And no drinke dygesteth rawe humours so wel as wyne.

H.ij.

And

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And wyne makethe one manly bothe
in stomake and body. And they that
drynke no wyne are nothings in re-
gard of theyr egals that drynke wine
neyther in stomake nor corage.

Gignit et humores melius vinū
meliores.

Si fuerit nigrum, corpus reddit
tibi pigrum.

Vinum sit clarumq; vetus, sub-
tile, maturum,

Ac bene limphatū saliens moe-
dramine sumptum.

This terte declareth one doctrine of
wyne: and that is this, the better that
wyne is, the better humours it engē-
drezeth. The cause is, for blacke wyne
is more grosse and erthy than any
other: and therfore the spirites ther-
of engēdred be gros: And Galen saith
Grosse spirites make the body heuy
or slowe. And farther there be. vii. do-
ctrines reherfed touchynge the ele-
ction of wyne. The fyrste is, wyne
oughte to be clere. For suche wine by
reason that it is subtyle, engendreth
subtyle and clere spirites, The. ii. is,
it oughte

Thi doc-
trines to
chose
wyne.

it oughte to be olde & not newe. For
 newe wyne or muste dothe sooner
 ouercome ones brayne, & make one
 haue the laske, than any other of the
 parell: it engendzeth the colyke and o-
 ther accyidentes, that shall be decla-
 red after whanne we come to, Impes-
 dit vrinam. For ye shoulde not vn-
 derstāde, that wyne ought to be olde.
 For suche wyne, as Auicen sayth, is *Auic.iii.*
 as a medicine, and not as drinke. For *i. de reg.*
 suche wyne doothe rather alter a tem- *aquæ et*
 perate body to heate & dzoughte, than *vini.*
 nouryshe it. For whan it is so very
 olde, it receyueth agayne his fyrst na-
 turall verdur & sharpenes, & is thā al-
 firy, wherfore y aggregatoz writeth, *Aggres-*
 that it is hotte & dzye in the thyzde de- *gatorca.*
 gree. The thyzde lesson is, that wyne *de vite.*
 ought to be subtile. For subtile wine
 maketh the spirites of man subtile, &
 grosse wynes engendre grosse spiri-
 tes. The fourth doctrine is, wyne
 shulde be rypp, & not verte or eger, for
 els it wil depzyue mā of al his natural
 vacuatiōs & good helth, as Galē saith
 And therfore it is hurtefull for theym
 that wante euacuation by bryne & all
 other

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Ga. i. cō. other theyr vpper membres. Met as
 mēto. ii. Galen sayth, suche stiptical wyne is
 can. iii. holsome for diseases that chaunce in
 par. reg. the guttes. And the stipticalnes of
 acutorū. wine may be putte away with moche
 myngling of water. The fiste doctri-
 ne is, that wine shulde be alayed with
 water: For therby the fumosite of the
 wine is put awaie: and so it doth lesse
 ouercommie the brayne. This is of
 trouthe, if the wyne be subtile, but yf
 it be grosse, it ouercōmethē y brayne
 the sooner, for therby it is made sub-
 tyle and moze fumpsthe. And of this
 wyne. Auicē vnderstode, whan he
 Auic. iii. sayde, that wine alayde with water
 i. cap. de doth soner ouercome the brayne than
 regimie cleane wyne. The. vi. doctryne is,
 aquæ et wyne shulde be sprynkelynge whan
 vini. one tasteth it, and this is one of the
 condiciōs of good wyne, before saide.
 The. vii. doctrine is considred in the
 drynkers cōdicion, & not of the wine:
 that is, one oughte to drynke wine tē-
 perately. For wyne tēperatly taken,
 sharpeth the witte, & engendzeth all
 the holsome thinges before declared.
 By al these thinges here expressed we
 may

may conclude, that wyne that oughte to be chosen and is best in the regimēt of health, is meane wyne egalle betwene olde and newe, clere, somewhat redde, of good odour and flavour, of egall sauour, that is neyther eger, sharpe, noꝝ swete: which is not grosse noꝝ to muche subtyle, and eke that it be not to strong noꝝ to weake: and yf it growe not on stony & hilly ground, noꝝ on simple playne & earable goundes, but on hyghe grounde, lyng opē towarde the south, in a countrey not to hotte noꝝ to colde. Touchyng the regiment of wyne, concernyng the ages, the rules that Auicen putteth, are to be well noted. The firste is, to geue chyldren wyne to drynke, is as one would lay fire to fire made of drie woode. Foꝝ chyldren be tendre & sone enflamed, thꝛough the haboundaunce of their naturall heate, and their senowes and brayne be weake and feeble. Wherefore wyne hurteth them many waies. But specially by quicke inflamatiō, by hurtynge of the brayne, by lyghtly percypng of the senowes, & abundant fumosite. Therfoze whan
one

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one gyueth chyldren wyne to drynke, the inflamyng heate of the wine is added to the flamyng heate of their bodies, whiche are of as smal resistance, as drye styckes, reedes, or towne, is against the fyre. The seconde rule is, that one may geue an olde manne as much wyne to drinke as he can beare without hurte, that is, as much as his natural and due appetite desireth. For like as olde booces and buskyns that be drye and wynekeled be made souppulle and playne with oylunge: so lyke wyse bene þe bodies of olde folkes by drynkyng of chosen wine, as wine of Beauuoy. Aunciente folkes are colde, and wyne heateth: their spirite is heuy, and they be ful of melancoly: and wyne maketh theim merie, and repreſseth melancolines: and commonly olde folkes slepe yll, and wyne maketh theim to slepe well. Olde folkes be disposed to opilations, and wyne openeth. And lyke as wyne is to chyldren moſte contrary, so for olde folkes it is moſte hollſome. The thyrde rule is, the yong folkes ſhuld drinke wine temperatly, whiche temperatly is to be

be vnderstande mesurable quantitie,
and conuenient alayeng with water.
And although that yonge folkes are
as hotte as chyldezen, yet their mem-
bres be moze sounde, & their senowes
and brayne moze stronger, whereby
they may the stronglier resist y hurte
that commeth by drynkyng of wyne.
Many good thynges come by dryn-
king of wyne sobriely, that is to saye,
the boydyng of coler, the quickenyng
of the corpozall myght and wyt, and
the abundance of the subtyle spirites.

Non sit acetosa ceruicia, sed
bene clara

De validis cocta granis satis
ac veterata.

This terte declareth. v. thynges, by
which one may knowe good ale. The
first is, that it be not sower, for that
hurterh the stomake. A sower thyng
as Auicen sayeth in manye places,
hurterh the senowes, and the sto-
make is a membre full of senowes,
specially about the bymme oz mouth.
The seconde thyng is, that ale
muste be clere: For troubled ale is
a stop

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a stopper, and hurteth the ouer much that haue the stone, it fatteth and enflatteth and maketh one short winded, and engendzeth much fleume. The thyrd thyng is, that ale shuld be made of good cozne that is not coztupt, that is to saye, of the beste barley, wheate, or ootes: for the better the cozne is, the better is the humour therof engendred. The fourthe thyng is, that ale ought to be wel sodde: for that causeth it the better to be digested, and more ampyable to be receyued of nature: & the inconueniences therof growyng, are the better bozne. For if the ale be not well sodde, it engendzeth ventosities in the bealy, gnawing, enflation, and colycke. The fiftth thyng is, that ale ought to bee stale and well pourged. For newe ale engendzeth the same hurte that ale doth, the whiche is not well sodde: and also doth lyght bzeade the strayne cowlpon.

De qua potatur, stomachus non
inde grauetur.

Here is taught one lesson touchyng
the vse of ale. That is, one oughte to
drynke

drynke it moderately, so that the stomake be not hurte thereby, nor dronkenness caused. For it is worse to be dronke of ale than of wine, and endureth longer: and the fumes and vapours of ale that ascende to the head are grosse, wherefore they be not so soone resolved: as they that be mounted by wyne. Whereupon it is to be noted, that in the beginning of dinner or supper, it is holtsome to drynke ale before wine: the cause is, for at the begynnyng of our repast or dyner, the body is hungry: so that the stomake before we began to eate meate, was hungry, and so drawe superfluities from the members. Wherefore if we be gynnne with wyne, by reason that nature greatly despyeth it, and for the great nourishment therof, the superfluities, together with the wyne bene drawn of the stomake, and are conveyed to the parties of the body: but nature doeth not so desirously drawe ale. And also ale washeth away the humours that hange about the brymme of the stomake. And for this cause physitions counsaile, that whan one
is

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is moſte hungry, he ſhould firſt aſſay
to bomyte oꝛ he eate any meate, that
thoſe ſuperfluities that be drawen to
gether of the hungrye ſtomake, may
be boyded out, leſte they be myngled
with the meate. Lykelwyſe he that fea
reth to be thyrſty by ſuperfluous drin
kyng of water, ſhould dꝛynke ale: foꝛ
it quencheth bnnaturall thyrſte.

Temporibus veris modicum
prandere iuberis.

Sed calor eſtatis dapibus no
cet immoderatis.

Autumni fructus caueas, ne
ſint tibi luctus.

De menſa ſume quantum vis
tempore Brume.

Diete aſ. Here the auctour determineth, what
ter y.iii. quantitie of meate ſhould be eaten aſ
ſeaſons of ter the diuerſitie of the foure ſeaſons
the yere. of the yeaꝛe, that is to ſaye in ver oꝛ
ſpꝛyng tyme, ſommer, autumnne, and
wynter. He ſayeth that in the tyme
of ver, we muſte eate lyttel meate. To
this Auicen agreeth and ſayeth, the
reaſon is becauſe in wynter mannes
body

body is not greatly geuen to labour And exerceyse, rawe humours are en-
 creased, and specially fleumatike, which after the proportion of the sea-
 son, than specially be engēdzed: which humours by reason of colde, are en-
 closed in the bodye, and whan ber or
 spring tyme cometh, these rawe hu-
 mours, gathered together, doo melte
 and spede through all the body: wher
 of nature is than greatly occupied
 in digestyng of theim. And therfore
 in ber season, if one eate muche meat,
 it letteth nature to digesse suche fleu-
 maticke humours, and causeth them
 to diuerse or turne another way: For
 by these humours and great quantite
 of meate nature is ouerpressed. And
 so therby such humours shal remaine
 in the body vndigested, and runne to
 some mēbre, & ther byede some disease.
 And therfore we oughte to take good
 hede, that we eate not great quantite
 of meat in ber. For littel meat in this
 season, is a speciall preseruaciō from
 diseases, ȳ thā reigne, as Auicē saith. And this sayng is of a truth, from ȳ
 myddes of the ende of ber, and not in
 the

Au. ii. i.
 doct. ii.
 ca. vi. &
 iii. i. doc.
 v. de reg.
 temporū
 cum recō
 ti auris.

Au. ii. i.
 doct. i.

cap. vi.

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the begynnynge: for the begynnynge of
ber is likened to wynter: wherefore
than one may nouryshe his bodye as
well as in wynter. And this also may
be thus vnderstāde: if the body be full
of humours whan ber cometh, than
meate is to be geuen after the natural
heate and resolution, that is caused of
the body: for than the cause is auoy-
ded, for whichs meate should be dimi-
nyshed To this Hippocrates agreeth
sayng: Bealies in wynter & ber are
molte hotte, and sleepe mooste longe.
Therefore in those seasons, by reason
that naturall heate is muche: it ne-
deth muche nouryschement. Secondly
he sayth, that to eat muche meate in
sommer is hurtful: because that than
the vertue of digestion is feble. For
spirites and naturall heate, whiche
are the instrumentes of corporall ope-
ration, are than right feble, sparpled,
& resolute by reason of the outwarde
heate, the whiche dooeth vehemently
drawe the to the exterior partes: and
so causeth that muche meate can not
well digeste. And here is to be noted,
that for as muche as the behemente

reso.

resolution of humidities, as well sub-
 stanciall, as nutrimentall of the body
 is great, grosser & more meate in som-
 mer should be eaten, if the myght di-
 gestive could digest it: but because na-
 ture can not digeste muche at ones,
 we must eate a lyttell and oft: as Ga-
 len sayeth. In sommer we muste eate
 many tymes and lyttell: because the
 body hath ofte nede, by reason of ofte
 resolution. And although lyttell meate
 should be eaten in the sommer, yet one
 may drynke muche, by reason of the
 great resolution and droughre of the son y one
 body: and the natural heate of the bo-
 dy exceedeth the moisture thereof: and eate littel
 thanne is than more thyrsty than meate in
 other tymes. But yet than one ought
 to drynke lesse wyne, specially if it be
 pure, for suche wyne dooeth soone en-
 ame, and causeth the natural heate,
 augmented by the ardent heate of som-
 mer to bourn: and therefore he that
 will drynke wyne in sommer should
 mingle it well with water: and for-
 ware olde and strong wyne. Thyr-
 dy sayeth, that in Autumne we ought
 beware of frutes, specially of the
 same

Gale. in
 canicō.
 et quib⁹
 semel.

&c.

The rea-
 son y one
 ought to
 eate
 sommer.

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To auoid same seasō, as grapes, peches, figges,
eatyng of and suche lyke: or at least to eate but
frutes in lyttell of theim, for suche frutes engē
autumne dre bloudde, that is apt to putrisie, by
 reason of humours and boylling that
 they make in the body, and specially if
 they be recepued in to an vnclene sto-
 make or a corrupt body, which for the
 moste parte chaunceth in autumne.
 And so than yll & fylthy diseases are
 engendred, as the pockes & other pe-
 stilent sickeneses. And witteth well,
 that in autumne hunger and thyzte
 should be escheued, and to eate much
 meate at one meale, as Rasis sayeth.
Rasis. iii The wyne also that is dronke in har-
alm. ca. uest, should be alayed with muche wa-
de regi. ter that it may moist the body, & coole
corp. se- the heate, but not so superfluously a-
cundū layed with water, as it is in sommer:
tempus. nor to be dronke so superfluously: for
 by reason that nature is feble, it is
 not able to weld and digesse it: and to
 much alayeng with water, distroiethe
 natural heate, and encreaseth ventro-
 sities: wherby y colycke is engendred.
 Fourthly he sayeth, that in wynter
 one may eate as muche as he wyll, y

is

is to say, moze than in other seasons,
 after the mynde of Auicen . And Ga. Gale. in
 len sayth. In wynter much meat ley^{cani.}
 ferly should be eaten. The reason is, aph.et
 because the heate of our body in wynt^{quib⁹ se}
 ter is strongest, bothe by reason it is mel. &c.
 congeled together, and fortified by po
 sition of his contrary, that is to saye,
 the coldnes of the ayer, enuyronnyng
 our bodies about. And this is verified
 in bygge bodies and fleshy, and not in
 bare and feble: for on suche bodies col
 denes of wynter enclined, doth not co
 rre with heate, but doth make them
 moze feble: For in wynter as Hippo
 crates sayeth: beastes be hottest of na
 ture, and slepe mosse long. Whereby
 it appereth, that the grosse nourysh
 mentes and hardest of digestion are
 moze holsome in wynter thā in other
 seasons, because the heate is strōger.
 But the wyne that is drōke in winter
 should be as ruddy as a rose, and not
 hyte, & alayed with a lyttell water.
 There is to be noted, y although by the
 strength of heate, & vertue of digestiō
 in wynter, y grosse & strōg meates are
 moze holsome, yet becaule y season is

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disposed to opilations and repletions,
by reason of much sicume, it were holl
some to vse meane meates, betwene
heuy and lyghte, grosse and subtyle,
as kydde, beale, mutton, pykes, per-
che, and creuelles. And they that vse
grosse meates, as bese, poozke, beny-
son, gottes fleische, and suche lyke,
shoulde eate but one meale a daye, o-
els to vse meates laxative, as persely,
creffis, mustert, and suche lyke, and
to vse great labour.

Salvia cum ruta faciunt tibi
pocula tuta.

Adde rose florem minuit pos-
tenter amorem.

Herbes
hollome
put in to
drynke.

Here the auctour describeth two reme-
dies against yll drynke. The firste is
sage leaues, sage put into the drynke,
for doeth the hurte of it, and also it co-
forteth the senowes and Brayne, the
whiche comforted, doth the better re-
siste the yll fumes, that of the yll drynke
ascende thereinto. The second reme-
dy is rewe, wherof if the holle leaues
be put in to the drynke, the vertue of
it for doeth the malice of the drynke.

And

And howe good and holsonie rewe is
against poyson, it hath bene declared
befoze at Allea, nux, ruta. &c. And
this terte sayeth, that to the two foze-
sayed herbes we may putte the roose
flower. And this ought specially to
be vnderstande of a redde rose, for the
swete smell and stipticalnes thereof,
amendeth the malice of the dzyinke.

*Nausea non poterit quemquã
vexare marina.*

*Aurea cum vino mixtam si
sumpserit illam.*

Here the auctour teacheth a remedy, A reme-
howe they that are not accustommed to dy for par
passe the sea, may auoyde parbraking braking.
or spuyng. He that wyll passe the sea, on the sea
muste a fewe days befoze he take ship
pyng, myngle the sea water with his
wine. This is a remedy for them that
be ryche, but if it be a pooze manne,
than he must dzyinke sea water, that
he may easelyer eschewe spuyng. The
reason hereof is, because the sea wa-
ter is salte, and so with his saltnes &
stipticite, that foloweth saltenes, it
closeth the mouthe of the Remake,
I.ij. and

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Au. iii. i. and thereby fordoeth spuyng. And
de reg. here is to bee noted, that as Auicenn
iter agē saveth, a traunayler on the sea, shoulde
tis in ma not muche go about to withstande o:
ri. to forbear parbakyng o: spuyng, at
the begynnynge, but to vomite vntyll
he thynke hym selfe well purged, for
that preserueth hym frō many disea:
ses, and not onely preserueth, but also
healeth o: alleuiateth greuous & gret
diseases, as lepre, dropsey, palsy, cold:
nes, and swellng in the stomake.

Au. iii. i. Thus sayeth Auicenn. But in case that
doct. ii. the traueiler on the sea spew so much
cap. ii. that he thereby is right greatly febled,
than he muste restrayne himselfe by
earyng of drypticall and sower fruite,
as burrepe fruite, crabbes, sower pont
garnerdes, and suche lyke, wherewith
the mouthe of the stomake is comforted,
and the humours expelled down:
and also the stomacke therewith is co:
sorted, & the humours flowng there
vnto by takng of the water, are dry:
uen away. Or els we may take mus:
sterde seade dryed by the fyre, & drynke
it with wyne, o: wormewood may be
eaten o: dronken, o: a colde wette in
redo:

redolent wyne is good to eate. And generally tarte meates bee good for traauylers on the sea, for they comforte the stomake, and prohibite vapours and fumes that would ascende to the head, as herbes sodde in vynerger, or in the ieuze of sower grapes.

Saluia, sal, vinum, piper, allea petrocilium,

Ex his fit salsa, nisi fit com
mixio falsa.

Here the auctour teacheth vs to make a common sauce if we lacke a better. And. v. thynges goeth to the making of this sauce. The first is sage, where with we may make sauce for a goose roasted or sodde. For commonly a goose or a pigge roasted is stopped with sage to drye vp the humidities and clammines of them, and also because the fleshy should smell somewhat thereof, but yet after it is roasted, the sage would be cast away and not eaten. Lyke wyse of sage vplandythe folke make a sauce to eate with a goose: for they stamp sage and garlyke together,

¶.iij.

that

To make
a commō
sauce.

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that the sage may abate somewhat of the garlykes sauour. The seconde thyng is, salte with wyne, and this sauce is for riche and noble men. For whan they wante musterte, or berseuse, they put wyne in a saucer, and myngle it with a litle salte. The thyrde thyng is peper, a sauce for vplandishe folkes. For they myngle peper with beanes and peason. Lykewyse of rosted bread, with ale or wine, and with peper they make a blacke sauce, as it were pappe, that is called pepper, and that they caste vpon their meate flesch, & fyshe. The fourth is garlyke, wher of the vplandishe people make a sauce for they myngle soft chese and mylke, and stampe garlyke together, and so they eate it with their meate, whether it be rosted or sodde, salte or freshe, & with harde eggis. The fiftth thyng is persly, of persly leaues stamped with herieuse or whyte wyne, is made a grene sauce to eate with rosted meat. And here is to be noted, that sauce or sauces varie after the seasons of the yere. For in hotte seasons, it must be made of cold thynges, or of stufte of litle heate,

heate, and in colde seasons contrary
wyse. Therfore somer sauce shulde
be verieuse, sylle, or vineger, the succ
of lemmons, or of pommegarnades,
with rose water, and suche lyke. And
other whyle in sauces made in somer
one may putte a lyttel pellytozpe and
perslye, to attēpe the coldenes of the
for sarde thynges. But the matter of
the cōpetent sauces in wynter is mu-
sterte, carloke, gynger, pepper, cyno-
mum, gelofers, garlyke, sage, mintes
pellytozpe, and perslye: wyne, water
of fleshe, vinegre not to stronge, but
very nere to the nature of wyne. And
in meane seasons, the sauces shulde be
meane, neyther to hotte nor to colde.
Secondlye sauces differ by reason of
the meates for whiche they be made:
for one mete wyll haue one sauce, an
other meate another sauce as lordes
cokes knowe. Sauce for muttō, beale
and kydde is grene sauce, made in so-
mer with vyneger or verieuse, with
a fewe spices, and without garlyke
otherwhyle with persly, white gynger
and tosted byeadde with vyneger. In
wynter

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Winter the same sauces be made with many spyes, and lyttell quantite of garlyke, and of the beste wyne, and wyth a lyttell verieuse, or wyth musterte. Sauce for roasted befe is made with pepper, roasted breadde, broth of fleshe and grapes. And y^e same sauce is good in winter to eate with porke. Also porke in sommer may be eaten wyth vyneger and persleye at the begynnyng of dyner. But in case that the forsayd meates be baked, and specially befe and porke, and in wynter, than serue in a whyte oynyon, and a smal quantite of swete spyce beaten in pouder. But in sommer serue it in wythout oynions, & with verieuse, or els with a fewe small oynyons. And yf the pastes be made of more tendre fleshe and lyghter of digestion, than serue no oynions in therwith: but in sommer almo^t a milke with verieuse, and a lyttel blāche pouder: And at the last ye may put therto, an egge broken with verieuse. But in wynter in the stede of verieuse take wyne, and more spyce. With roasted rabbates and chekyns, sauce made with cyne-
mome,

meume, crummes of breade, and with Diuers
bericuse in sommer seasō is holosome good sau
and in wynter with wine. For roasted ces for sō
porke in wynter take of the dzypping, dry mea
tempered with good wyne and syny: tis.
ons: and in sommer take the grene
sauce aboue named. For roasted fesan
tes, pygpons, and turtys, take none
other sauce but salte. For boyled ca
pons & cockes take of the same brothe
wyth a lyttell blanche powder. And
namelye in wynter if they be boyled
with sage, flope, and perslye, this is
good sauce: and in sommer the brothe
of the capon, and a lyttell bergis min
gled together is a holosome sauce. For
fatte capons and hennies baked, serue
in none other sauce, but a smal quan
tite of blanche powder and at the ende
the aboue named grene sauce in som
mer, and in wynter good wyne. But
the the groffer it is, the harder of di
ression, the more superfluas, & moi
ster of nature, & more it nedeth hotte
sauces and sharpe, & the same rule is
the wyse true in all maner of fleshe.

Si fore

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Si fore vis san⁹ a blue sepe man⁹
Lotio post mensam tibi confert
munera bina.

Mundificat palmas, et lumina
reddat acuta.

Here y^e auctour teacheth. ii. holsome
thynges y^e come by washinge of our
handes after meate. The fyrste is, the
palme of our handes are mundified.
The seconde is, our syght is sharped
therby, & that is specially by accidēs:
for y^e hādes be y^e instrumentes to clense
the eyes: & it is ryght holsome for the
to be mūdified: wherof we haue spoke
befoze at Lumina mane manus.

Panis non calidus, nec sit nimis
inueteratus.

Sed fermentatus, oculatus, sit
coctus.

Modice salitus, frugibus valiz
dis sit electus.

Non comedas crustam, coleram
quia gignit adustam.

Panis falsatus, fermentatus, be
ne coctus.

Purus sit sanus, qui non ita sit
tibivanus.

Im

In this terte. ii. thinges are touched or remembred concernynge the choyce of bread. The first is heate. For bread ought not to be eaten hotte. Hotte bread as Auicen sayth, is not conuenient for māns nature: and bread that cometh hotte from the oven is vnholosome. The reason is, because it stoppeth the moche. And againe after he sayth: That hotte breadde causeth thyrstynes, by reason that it is hotte: and it stymmeth in the stomake by reason of his vapourous humidite: and is of quicke dygestion, & descendeth stowely downe. And all though that hotte breadde in the regiment of helthe be vnholosome to eate: yet the smell thereof is ryghte holosome: for it relatiueth one in a lowne: and it is possible, that some folkes maye lyue by the smell of newe breadde. The. ii. thyng is, we oughte not to eate bread that is very stale, or mouldie: for such breadde is vnholosome for the nozishment of mans nature: for it drieth the body, and engendzeth melancolie humours: wherby it foloweth, that breadde shulde not be to newe nor to stale,

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stale, but a daye olde. Farther this
 terte declarethe. v. properties of good
 Ga. i. ali breadde. The fyrste is, it muste be wel
 mentori leuende, as Galen saythe: The best
 ca. ii. breadde of digestion, is it that is very
 A propze wel leuende, & baked in an ouen that
 tes of is hatte with moderate fyre. And a
 good gayne he saythe. Unleuende bread is
 breadde. holtsome for no bodye. And after the
 mynde of Auicē, Breadde made with
 Au. ii. cā lyttel leuen nouryseth moche, but
 ca. de pa the nourishment therof is a stopper,
 ne, excepte they eate it, & labour moche.
 The. ii. thing is, that bread oughte to
 be lyght, for therby it is knowen, that
 the clammynes therof is goone. Yet
 neuerthelesse this breade, after the
 mynde of Auicē, is a swete enterer,
 and of lesse and worse nourishment, as
 bread that is made of moche branne.
 The. iii. thing is that breadde oughte
 to be well bake: for breadde that is yll
 bake is of yll digestion, and engedzeth
 grete in y stomach. And Auicē saythe
 That breadde yll bake nourisheth very
 moche, but the nourishment causeth
 opilations, excepte they labour moch
 that eate it. And bread bake on a stone

For in a panne is of the same fashyon:
for it is neuer wel bake with in. The.
iiii. thyng is that bread oughte to be
temperatly salted. For breadde ouer
swete is a stopper, and breadde ouer
salte is a dyer. But breadde modera-
tely salted nourisheth beste, so that it
haue the other condicions. The. v.
thyng is, that bread shulde be made
of the beste grayne: that is to saye of
the beste wheate. More ouer the auc-
tour in this terte warneth vs to be
ware of crustis eatinge, for they en-
gendre adust coler, or melancolye hu-
mours, by reason that they be bur-
ned and drye, and therfore great esca-
tes, the whiche be coleryke of nature,
cause the crustes aboue and benethe
to be chynned awaye, wherfore the
pythe or the crumme shuld be chosen,
the whiche is of a greater nourish-
mente than the cruste. Yet notwith-
standinge the crustis are holsome for
them that be hole, and haue theyr
stomake moyste, & desyre to be leane,
but they muste eate them after they
haue dyed. For they enforce the
meate to discend downe, and comfort
the

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the mouthe of the stomake. Farther
in the two last verses is shewed, that
good-breadde oughte to haue these v.
conditions, that is to saye, it must be
well salted, leuened, well bake, made
of good cleane corne that is rype gethe
red bonde bp in theste, and bouled in
due season. And here is to be noted,
that if one desyre to nourythe his bo
dy, he muste haue his breadde made
of pure flower, the bzane cleane take
out, and he that desyreth to be lener,
must leue some bzanne therin. For
bzanne nouryseth but littel, and vn
loseth the bealye, and flower doth co
trarpe wyse.

Est caro porcina sine vino peior
ouina.

Si tribuis vina tunc est cibus,
medicina.

Here in this terte the auctour com
pareth porke with mutton. If porke
be eaten without wine it is not so hol
some as mutton, but if porke be eaten
with wyne, it nouryseth best, & is
medicinable, for it moyseth moche.
And this is to be vnderstande special
ly of

of rosted pygges and bzaune well
pyght. And here is to be noted, that
porke salted or dzyed in y smoke, such
as men of the countrey vse, called ba-
con, is in no maner wyse so holsome
as mutton, whether it be eaten with
wyne or no, but it is vnderstonde by
rosted porke, or pygge, or bzaune, as
as befoze sayde.

*Ilia porcorum bona sunt, mala
sunt reliquorum.*

Here the auctour saythe, that hogge
ripes, be better than of other beastes.
The reason is, bycause we eate fewe
entrailes excepte they be full of bloud
of very fatte beastis, as hogges be.
Nowe onely hogges bloude, thzough
the similitude of cōplectiō to māns na-
ture, is bludde of whiche y bowelles
are filled. And lyke wyse hogges be soo
ter fatte thā any other beastes. Ther-
foze we eate rather y tryppes & chytter
iges of an hogge thā of other beastes.

*Impedit vrinam mustum, soluit
cito ventrem.*

*Epatis infraxim splenis, gene-
rat lapidemq;.*

R. J.

Here

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Here the auctour shewethe. v. inconveniencies, that brede of drynkyng of newe wine or must. The fyrst is, that muste letteth the brine: and this may be vnderstande two wayes. Fyrst by reaso that muste is thicke and grosse, it mynglerhe with the dregges, and so stoppeth the lyuer and the raynes, so that the brine canne not easelye haue course. Secondely, it letteth the brine to haue dewe course, as renyshe muste doothe, and certayne other subtylle wyres lyke wyse. For there is some repynnysh the must, of the which the lyes are mozdycant or bytynge: and while it runneth into the bladder, the erthy lies therof do bite and pricke the bladder, and constrainne one to pyssle contrary to the due order and maner that he was wonte to do. The second is, it loseth the bealy, by reaso that it scourereth the entrayles, & throughe the apertures of the lies, it pricketh the guttes, & causeth the ozdures to auoyde out: fyrste by reason that the lyes be mozdycative, Secondely throughe be tofitt, whiche suche wyne causeth. And thyrde by reaso that it maketh the

the

& guttes slippe, by way of vndigesti-
 bles & grese of the stomake. Wher-
 fore the stomake leuseth and openeth
 the wayes, & were shutte. The thirde
 inconuenience is, the muste hurteth
 the good complexio of the lyuer: For
 it stoppeth the lyuer through moche
 mynglyng of the lyes: and causeth a
 disease in the liuer called dissenteria.
 through the swellng, wherby the liuer
 is enfebled. Thus sayth Auicen. And
 thus it engendzeth an yll coloure, and Au. ii. i.
 yll diseases of the lyuer, that is to saye ca. dere.
 spices of the droply. The. iiii. inconue aquæ et
 nièce is, that must hurteth the splene vini.
 and the disposition therof, through
 the same cause that it dothe the lyuer,
 for it stoppeth the splene, and so cau-
 seth it to be harde. The. v. hurte is,
 that must engendzeth, the stone: and
 specially that is in the reynes, which
 is ruddye, and lightye frangible, by
 reason of opplatyon, that it causeth
 through the grosse substaunce ther-
 of. And this is certayne, if the muste
 be of very swete wyne, whose lyes
 be nothig byting or sharpe. For must
 that hath sharpe & bytyng lyes, pre-
k. ij. serueth

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serueth a man frome the Stone, for it maketh one to pylle ofte: lyke as some renyshe muste doth, that causeth sand or grauel to be sene in the bryne: the which doth ofte prouoke one to make water: which ofte makynge of water, wasshet awaye the smalle grauelle, that cleueth to a mans raines, and so he auoydeth it.

Potus aque sumptus, sit edenti
valde nociuus,
Infrigidat stomachum, cibum
nititur fore crudum.

Hurtes y
come by
drinking
of water.

Au. iii. i.
cap. de
regimie
ei⁹ quod
comedi-
tur.

Here are declared two hurtes y come by drynkynge of water. The fyrst is, drynkynge of water hurteth ones stomake y eatethe: by reason that water cooleth & leuseth y stomake, & specialy it destroyethe the appetite. The. ii. hurte is, drynkynge of water wpyth meate letteth digestio, for it makethe the meate that is than eatē to be rawe, after the mynde of Auicen. For as Auicen sayth, moche water thulde not be dronke after meate. For it destroyeth the stomake & the meate & causeth it to swymme in the stomake.

And

And he sayth: that whan nature doth digeste meate, & that sufficient quantite of water be myngled therewith, than if we drinke moze water after that, it letteth verie moche the digestion that was begonne. And agayne Auicen saith: that drinkyng of water shulde be eschewed, excepte it be to helpe the meate downe, whan it stycketh or discendeth slowly. But with mete water shulde neuer be taken or bled. Auerroys in his comment sheweth the reason, and saythe: To drinke water vpon meate, maketh the stomake colke or it be throughe hotter: and maketh the meate rawe, and also it causeth the meate to swymme in the stomake: & wyll not let it stycke fast there as it shuld couentently digest. The operation of the stomake is, to make a good myrion of thynges receyued there in, & to digeste the well. That done there foloweth an ordinarie, & a naturall seperation of pure & impure thynges. And as a great quantite of water put in a pottle slacketh the chyncing of the meate therein: so lyke wise it chanceth in the stomake, by dryn-

A. ij. kyng

Auic. ca.
de reg.
aq. & c.

Auicē. ii.
cā. tract.
i. ca. iiii.
vini.

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kyng of moche water. But to drynke
a lyttell quantite of colde water with
out meate, befoze it discende downe
in to the stomake, is not forbydde but
allowable, speciallye if one be verpe
thyrstye: for a lyttell quantite of colde
water, taken after the forsayd maner
ease the stomake, and quenche the
thirste. The coldenes of the water
enforceth the heate of mans body to
descende to the veri bottum of the sto-
make, and so fortifieth the digestion
therof. Thus saythe Auicen. But
wytteth well, that though the water be
more conueniente to quenche thyrste
than wyne: yet wyne for a mās helth
is more holsome than water. And
though the water vniuersallye quenche
thyrste better than wyne bicause it is
colde and moiste, yet to make natural
and good cōpyrion of meates, and to
conueye thē to the extreme partyes of
mās body, wyne is better thā water.
For wyne throughe his subtile sub-
stance & operation, myngleth it selfe
better with p meate, than water doth
& nature deliteth more in wyne thā in
water: therfore the membez drawe
wyne

wyne more sooner vnto them, myn-
glynge it with the meate. This myn-
glynge in this maner is as a boylunge
oz sething of thinges together which
is greatlye holpe by the heate of the
wyne: but the coldenes of the water
letteth it. So than it apperethe, that
wyne in mynglyuge with meate and
dilatunge of the same, is better than
water. For wine, by reason that it is
subtile of substāce, and of a vertuous
hete, it is a merueilous percer. And
so it foloweth, that wyne dilateth oz
spreadeth more than water, wherein
is no vertuous heate, nor substance
of a per nor spre. Farther, water is
not so holosome drynke as wyne is: for
water hyndzeth the nourysshment of
the body: by reason that it nourisheth
very lyttell oz nothinge at al: So that
y more watryshe that the meate is, y
lesse it nourisheth. Therefore it is veri
holosome to drynke wine w our meate
For wyne is a great and a special no-
urishment and restoratye, & noury-
sheth swyftly, as it is aforesayd. Far-
ther ye shall vnderstonde, y to drynke
water with meate, is not onely harte

B. liij.

ful,

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Au. ii. i. full, but also in manye other cases;
 ca. dere. whiche are declared of Auicen. Firſt
 aquæ et fastynge, for it perceith in to the body
 vini, by all the principall membez therof,

and it destroyeth the natural heate.
 This is of trouthe, if one that is truly
 fasting, drinke it. But if a drunken
 man drinke it fastynge, it doth not
 hurte hym: for a dronkerde fasting is
 not vitterly fastynge, his stomake is
 not vacande, but somewhat remainy-
 neth of the other dayes ingurgynge.
 And the drynkynge of water in the
 mozynge doothe washe the stomake
 and represseth the vapours & fumes,
 and disposeth it to receiue newe susti-
 nance. The. ii. hurte is to drinke water
 after great labour and tranayle, and
 lyke wyse after the fleshely acte; be-
 twene man and woman, for than the
 poores of the body be very open wher
 by the water entrethe in to the bottū
 of the membez, & mortifieth the na-
 tural heate, whiche heate also after
 the fleshely acte is weakened. The. iii. in-
 cōuenience is, to drynke water after
 baynyng, specialllye if one bayne
 hym

him fastyng: for than the cundytes &
 passages of the bodye bee very open:
 wherfore the water entryng in to the
 hurteth muche, as is afoze sayde. And
 Auicen sayth: that it is to be feared, *Auic. vi.*
 least dzyntyng of water fastyng, af- *quarti su*
 ter baynyng, & after carnall copula- *ma. ii. ca*
 tion, should corrupt the complexion, & *ultimo.*
 brede the dzyntly. Fourthly it is hurt-
 full to dzynte colde water to quenche
 feined thyrste, in the nyght, as it chaũ
 seth to surfetteres and dzynterdes. For
 by dzyntyng of colde water, the reso-
 lucio & digestion of salte humours is
 prohibited. But in case that one be so
 exceeding thyrste, that neyther y colde
 nes of brethyng, nor washyng of his
 mouth with colde water can suffice,
 than let hym dzynte colde water, out
 of a cuppe that hath a narrowe mouth
 or elles syppynge, that the water may
 more slowly come vnto the byrme
 of the stomake, for so it shal best quench
 his thirst, and lesse therof shalbe dzynte
 and than it shal not utterly destroye
 dygestyon. Firstely it is generally yll
 for hole folkes to dzynte muche colde
 water, for it quencheth naturall heate,
 it

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it greueth the breaſte, and marreth
the appetite of the ſtomake, and is ve-
ry hurtefull to all the ſenowy mem-
bres. Yet neuertheleſſe water that
is temperately colde, doeth ſomtyme
per accydenſe, ſtere one to haue an ap-
petite, and maketh the ſtomake ſtrog,
in helpynge, openynge, and clenſynge
the wayes therof.

Sunt nutritiue multum car-
nes vituline.

Here the auctour ſayeth, that beale
nouryſheth very muche. And this
Auicen affyrmeth, ſaiyng, that meate
that conſerueth health muſte be ſuch
as the fleſhe is. For they are of lyke
nature, and very apte to be conuerted
into bloudde: and ſpecially kydde,
young ſuckynge calues, and yearlynge
lammes. And Galen ſayeth, that ro-
ſted beale of ſyre or eyght weekes olde,
is moze hollſome than mutton, and it
is ſoone dygeſted, and nouryſheth ve-
ry muche. And of theſe fleſhes we
haue ſpoken befoze.

Gal.iii.

Ali.

The beſt
Beale.

Sunt

Sunt bona gallina, capo, turtur, sturna columba.

Quiscalus vel merula, phasianus, ethigoneta.

Perdix, frigellus, orex, tremulus, amarellus.

Here the auctour sheweth what wilde foule are most hollesome to eate, to nourish the mans nature. The nombre of them is. xiiii. The firste is an henne: the whiche is very hollesome to eate.

The best
foules to
eate.

For Haly, Auenzoarte, & Mesue saye, that the best fleshe of poultry, is an henne that neuer laied, and of a cocke that neuer trad henne. For thei without superfluite are soone turned in to bloudde, their propriete is, to tempere mans complexion: and their broth is the best medicine that can bee for lepers. And Galen sayeth that the flesh of yonge poulettes augmenteth intellectiō, and cleareth the voyce, and encrease the seede of generation.

Ga. ii. cā
ca. de gal
linis et
gallo.

The seconde is a capon, & fleshe wherof Consiliator nombred amonge the moste hollesome fleshes. And these fleshes with the other also, sayed, the stomake of his propriete doth digeste.

Consilia
tor. xviii
quest.

The

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The thynde is a turtylle, whiche also
nouryseth well, and engedzeth good
bloude. Whereof Auicen sayeth.

Au.ii.ca
ca.de
cane.

There is no foules fleshe better than
a turtylles oz a hennes, noz moze sub-
tyle. But yet they nouryseth not soo
muche as the pertryche. The fourth
after the oppynyon of some is a stare.
This byrde shoulde be eaten yonge.

Rasis.iii
alm.

Some other call this foule Starna:
the whiche Rasis pzeferreth aboue all
other foules, sayenge: A sterlynges
fleshe is lyghtest of all other foules,
and holosome for them that wyll keape
a sclender dyete, and by this maye be
vnderstand a greter foule, as a greye
goose, wherof the fleshe is ryght com-
mendable, and speepallpe whan it is
yonge. And on this wyse Almant. vn-
derstandeth, preferrynge this fleshe
before other. Or elles by a stare maye
be vnderstande certayne small pertri-
ches: whereof Moyses semeth to vn-
derstande, where he sayeth to the Je-
wes: Lykewise stares are vnholosome
for our kyng: for they constreyne and
indurate the bealy. And this proppete
some ascribe vnto pertriches. For
their

their fleshe, as Rasus saith, doth binde
 the bealy. The fyfth is a done, wherof
 the fleshe is colericke. Whiche, as Ra-
 sus saith, is excedyng hote: the which
 engendzeth bloudde feruently hotte:
 and lyghly engedzeth the ague. And
 herfore pygys be better baked with
 ower grapes, than rosted. For by the
 ower grapes, the heate engendzed in
 the bloudde, is alayde. And the yonge
 pygions, redy to fle, be the moste hol-
 some to eate, for suche be of lyghte di-
 gession and of better humour. For y-
 onge pygyons, not able to flee, are
 superfluously hotte, and moiste: wher-
 by they engendre grosse humours, as
 Ruicen sayth. But olde pygions, for
 their ouer great heate, droughthe, and
 difficulte of digestion, are to be esche-
 ped. And lykewyse olde turtills. The
 first is a quayle. Some doctours saye,
 that a quayle is of lyght substaunce,
 and engendzeth good bloudde: and is
 very holsome for hole folkes. But af-
 ter y^e minde of Isaac, quailles ar worse
 than any other wyld foules: nor they
 are not to be praysed, neither for their
 nourishment nor for digestion. For
 through

Au. ii. cā
 cap. de
 colūbis.

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Au.ii.cā
ca.de
cor.

throughe eating of their fleshe, & crāpe
is to be feared, as Auicen sayeth. And
he sayth, the reason is in the subtiltē
of their fleshe, that they engendre the
crampe. And for this cause French
men bake and eat quayles with softer
buttery chese. Yet by the quayle may
be vnderstande an other byrde, a litell
more than the forsayde pertriche, of
the same colour, with redde feete and
bylle, of a delicious sauour. And on
this wyse Rasis taketh a quayle, whā
he preferreth the fleshe therof aboue
fleshe of a hare, and all other foules.
The seuenth is an osell: whiche lyken
wyse should be eaten young. The. viii.
is a phelānde: whiche of all physiciōs
is nombred for one of the best fleshes.
For fleshe of that foule is mooste hol
some for mans nature: and it is meate
for prynces and great estates. Consis
liator sayeth, that the wylde Fesant
is best both for health and strengthe.
And also peraduenture vniuersallpe,
for as muche as they be very lyke vnto
to hennes, and well nere of the same
shappe. And they be dryer of ayre and
of sedyng, and larger of exercyse. The
nynth

pynth is a woodcocke, the flesh of this
 pynth is specially holisome. The tenth
 is a pertriche, whose flesh, as Auten Au. ii. cā
 sayeth, is subtyle, and a greate fatter, ca. de cu
 it scoureth away the dzyppsy, and com bigine.
 forteth the stomake, and also augmen
 eth carnall luste. Yet neuerthelesse
 it is a bynder. And this fleshe Galen Gal. iii.
 referreth aboue all other. And it is alim. ea.
 mayde, that customable eatyng of this xvii. et
 fleshe, comforyeth the memozy. The xviii. de
 eleventh is a ruddocke, called robyn ingenio
 ed bzeast, it eateth grapes, and fleeth ca. ii.
 wyftely as a stare doeth, but it nou
 rysheth better than a stare doeth, and
 they haunte muche about the vines,
 and they be dzyonke by eatyng of gra
 pes, and they be best in season to eat
 about al Valomas. The. xii. is Orex,
 whiche as some say is a fesant henne &
 as some say a moore hēne: whether it
 be a phesant hēne or a moore henne, &
 fleshe is of good nourishmēt. The. xiii.
 is a bird called Tremul⁹, which bird
 commonly abideth nere & sea cooste & is
 lesse in quāte than a henne, & russet
 of colour, it cryeth lowde and fleeth
 wyftely, and whan it plumeth vpon &
 earth

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earth the taylor waggeth styl, and there
fore it is called Tremulus, and vpon
the head therof groweth long fethers.
It is not the same birde the whiche is
vulgarly called a wagge taylor. The
fourtene and laste is, Amarellus,
whiche also is a water foule, lyke vnto
a ducke, but it is lesse. And to speake
generally, among foules to eate, they
be best praysed, y be swyfter in flight.
And as the fleshe of the forsayd foules
are of a commendable nourishment,
and of easy digestion: so lyke wyse the
fleshe of some foules is of a discom-
mendable nourishment, and harde to di-
geste, and of vnegall complexion, as
the fleshe of geese, peacockes, and ma-
lardes, and vniuersally of all foules
that haue long neckes, long bylles, &
lyue vpon the water. And so is y fleshe
of sparowes, whiche are exceadyng
hotte, and vntemperate, and stereth
to bodely luste. But touchyng the
election of foules fleshe, ye shall vnder-
stande, that their natural nourishing
muste be consydered, that is whether
they be restorative, lyght of digestion,
lyght of substance, or of subtyle ope-
ration,

ration; and so after their diuers properties to prayse them. Wherefore Galen beholding the easy alteration and subtylte of pertriches fleshe, preferreth them. But Rasis with Isaac consydering the subtylte and lyghtenes of the skare, prayseth that best.

Isaac also after the diuers intencions of wyld foules fleshe prayseth diuers.

Auicenn commendeth the turtles fleshe aboue other, eyther hauyng respects to the proprietye, whereby it strengtheneth and comforteth a mans vnderstanding, or elles in the countrey of Araby, where Auicenn was bozne, turtles are better than in other countreys. Farther witteth well, that the fleshe of foules is more holsome, than of foure legged beastes, for them that forsake labour, and gyue them to study and contemplacion, for it is soner digested, as Galen saith: yet this fleshe

of foules is soner digested than of beastes, & specially of partriches, which engendzeth clene & pure bloud, that is disposed to augment & to sharpe operations of the braine, the which is manifest vnderstanding, cogitacio, & memozy.

A. j.

Di

Gale. iii
alimen.

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Si pisces molles sunt, magno corpore tolle.

Si pisces duri, parui sunt plus valituri.

This text teacheth vs. ii. knowledges touchyng the choyce of fysh. For eyther fysh is harde or softe: if it be softe: than the elder is the better. The reason is, for softenes cometh of humedite, the whiche is moze digested in olde fysh than in young: and so whan suche fyshes be young, they engendre: muche moze fleume than whan they be olde. And so it appeareth, that an olde yeke is holsomer than a young, as some saye. But if suche fysh be harde, than it is holsomer yonge, that is to say, it is soner digested, as pykes and perches be. For the hardenes resisteth digestion. For Auicen sayeth. *De pisci.* Of harde fyshes take the smallest: and of softe fyshes, chose the greatest.

Lucius et parca, laxaulus, et albica, teuca.

Gurnus, plagicia, cum carpa, galbio, truca,

Heru

Here are reherſed tenne ſortes of fiſhes that be very holſome for mannes body. The firſt is a pyke called the tyranne of fiſhes. For he not onely deuour eth fiſhes of other kynde, but alſo of his owne kynde. On whome theſe verſes were made.

Lucius eſt piſcis rex et tyrannus aquarum.

A quo non differt Lucius iſte parum.

The fiſhe of pyke is harde, & a pyke is ſwifte in ſwymmynge. The.ii. is a perche derpyed of this verbe parco, parcis, to forbear or too ſpare, by a leane contrary ſence, for a perche ſpareth no fiſhe, but woundeth other fiſhes with his ſynnes on his backe, nor a pyke dare not venture vpon a perche, but as Albertus ſayeth, there is a naturall amicitie betwene the perche and the pyke. For if the pyke be hurt of an other fiſhe, he is healed with great difficulte. And whā he is hurte, he goeth vnto the perche, he which ſeyng him hurt, toucheth & licketh his wonde, and ſo the pike is
 L.ij. healed

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healed agayne. And the perche is like
 wyse an harde fysh. The thyrde is a
 lee fysh called a sole, whiche is a spe-
 ciall good fysh. The fourth is a wy-
 tyng. The fyfte is a tenche, whiche is
 a freshe water fysh, and the skynne
 thereof is sylppery and sylmy, & some
 what blacke, and the meate thereof is
 harde. When so ever one wyll dresse
 a pyke, a perche, or a tenche, he muste
 take the skynne awaye. The syxt is
 Gurnus, whiche is a sea fysh. This
 fysh is as great in quantitie, as half
 a mans middle fynger, the whiche is
 eaten with the head and synnes. The
 seuēth is a playce. The. viii. is a carpe
 a freshe water fysh, & which is much
 sylmy: but great estates haue the sod
 in wyne, and so the sylmineſſe is done
 away. The. ix. is a rochette, a sea fish,
 and it is a fysh of harde meate & hol-
 some. Some other textes haue gouio
 that is a gopen, whiche is a very hol-
 some fysh. The. x. is a troute, & which
 in eatyng is like samon, and yet it is
 no samon, it is longe and not grosse,
 it is taken in great ryuers, and wyll
 suffre it selfe to be rubbed and clawed
 beyng

As this fish

being in the water, and so it is taken,
and thereof pasties be made with spyes,
and it is ryght deynety fythe. And
touchyng the choyle of fythe, ye shall
fyrst vnderstāde, that fythe, if it be cō-
pared to fleshe, is of lesse nouryshmet,
and is lyghter of digestion, and the
nouryshment therof is ful of fleuma-
like superfluities, colde and moyste,
and thei be hardly digested, and abide
longe in the stomacke. And by reason
that the stomacke labourerh in the di-
gestyng of theim, & that other whyle
they be corrupted in y^e stomacke, they
recepue a certayne putrified qualite,
and engendre thyrstynes. And surely
the nouryshment of holsome fleshe is
better than of fythe. Secōdly wytteth
well, that sea fythe is better in the re-
giment of healthe, than other of the
same sorte that is taken in freshe wa-
ter. For their nouryshment is not so
superfluous, and is more nere to the
nature of fleshe. But because sea fythe
is harder than other of the same sorte
that is taken in freshe water: therfore
it is of a more difficultie in digestion,
and of a more pure nouryshmente.

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Condicions
of good
fyshe.

Met not withstandyng, freshe water
fyshe is holssomer for sycke folkes, by
reason of their feble digestion. Third
ly fyshe as wel of salte water as fresh
shold be chosen, the whiche whan it
is dresled is whyte and not clammy,
that is byrtell, and not very grosse, it
must haue a good sauour, that doeth
not soone pntrie, and a good colour,
noz it may not bee bredde in lakes or
pondes, noz in fylthy places, noz in
water, wherin groweth yll wedes.
And they ought not to be to olde noz
to young, they shold be swyfte of mo-
uyng, and of smal clamminessnes. And
if it be sea fyshe, we must chose suche
as is taken in ryuers a good way frō
the sea, and suche as haue the other
forseyde condicions. And the moze
skaly that fyshe is, the better it is: and
it is lykelyse vnderstande by the fin-
ues. For many fynnes and skales, be-
token the purenes of the fyshes sub-
staunce. Also amōg the sea fyshe, they
be best that be bred in the deppest wa-
ter, the whiche ebbeth and floweth.
And therfore the fishe that is taken in
the nozth sea, that is moze surgynge,
and

and more tēpestious, and more swiftē
in ebbing and flowyng, is better thā
the fyshē that is taken in the dead oꝝ
the south sea. And ye shall lykewyse
vnderstande of freshe water fyshē.

Foꝝ fyshē bredde in depe water, is bet
ter than other of the same soꝛte bredde
in shalowe waters, and lyttell bꝛou
kes. And by this may sufficiently bee
knowen, whiche fyshē should be cho
sen, and whiche should not. Foꝝ bea
stiaall fyshē, as the sea swyne, dogge
fyshē, and dolphyn are vnholysome in
the regiment of health. Foꝝ they be
harde of digestiō, and of superfluous
humours. Foꝝ in the meate of the foꝝ
sayde fyshes, the aboue nombꝛed con
dicions appeare not, as whytenes,
subtylie, and such other. And if those
fyshes & suche like chaunce to be eatē,
thei shuld not be sod as sone as thei be
takē, but thei shuld be kept a few days
after: tyl tyme the meate of thē molly
fie, & ware tēder, without corruptyng
of their substance. And also y foꝝsayde
fishes be better a litle cornd with salt
than fresh, oꝝ vtterly salte. And amōg
all sea fyshē, the foꝝsayde condicions

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consydered, the rochet and gurnarde
seme to be mosse holosome. For their
meate and substance is mosse pure,
and nexte too theim is a playce and a
sole. But the meate of those twoo is
moze clammye, lesse frangyble, lesse
whyte, moze grosse, and lesse subtyl:
For the sauour or smelle is not so de-
licious, and perchaunce the whyting
is moze comendable than the rochet.
It is not so grosse and clammy, as a
playce and a sole, and the meate there
of is frangyble inough, but the releshy,
smelle, colour, pareties of substance
and mobilitie consydered, it is not soo
good as a rochet and gurnarde: and
lykewyse ye shall vnderstande of bea-
ryng, and the fysh called morua, be-
yng yonge inough, draweth nere the
forsaid fyshes in goodnes, so y it haue
the aboue said condicions, yet it is gros-
ser & moze clammy than the forsayde
fyshes. But salmon, tourbut, & mac-
kerel, be not so good: for they be much
grosser, moze clammy, harder of di-
gestio, & fuller of superfluite. Therfore
they be only holosome for labourers &
yonge folkes of stronge complexion:
and

and they? clammynes, grossenes, and
colones, may be taken away with cer
reine sauces . Amonge freshe water
fyshe (the forsayde condicions consy
dered) the perche and pyke are the
best, so that they be fatte: and nerte to
them are the vendosies, and than lop
fers. And thoughe y perche be moze
thalepe than the afoze saide fyses: Yet
the meate therof is as whyte, frangi
ble, and subtyle, as the pike and carpe
& it is ofte soude in pondes. And vni
uersallpe, the best freshe water fyshe
of the same sorte, is it that is taken in
water that is stonpe in the bottum,
runnyng northward, depe, and
laboryng moche, where vnto run
neth no brdeurs of cites: and wherin
no weedes growe . Creneces both of
the see and ryuers, are moche nutra
tiue, noz they do nat lyghly cozrupt
the stomake: but they be harde of di
gestion. Farther moze note, y freshe
fyshe dothe moyste the bodye, and en
creace mylke and sede of generation:
& is very holsome for colerike folkes.
And after gret trauayle or moche la
bour, we shoulde not eate fyshe, for
than

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Eating
of fyſhe
good and
hadde.

than it ſoone corrupteth in y ſtomake
And they y haue a weake ſtomake oz
full of y^el humours, ought to be ware
of eating of fiſhe. More ouer, groſſe
fiſhe cozned with a littel ſalt, is better
than freſſhe fyſhe. And fyſhe of long
tyme ſaltynge is vnholſome. Alſo fiſhe
and fleſh together ſhulde not be ea-
ten: nor fyſhe and white meates: nor
fyſhe ſhulde not be eaten after other
meates. Alſo fyſhe a lyttell ſalted, and
in ſmalle quantite taken is holſome:
it ſterethe vp the appetyte, and ſozty-
fieth it if one haue an appetite ther to.

Vocibus anguille prae sunt, ſi
comedantur.

Qui phificam non ignorant hec
teſtificantur.

Caſeus anguilla nimis obſunt ſi
comedantur.

Ni tu ſepe bibas, et rebibendo
bibas.

The auctoz ſaythe here, that the yels
is an vnholſome fyſhe, and ſpecvallye
it hurteth the voyce And this he pro-
ueth by the ſayinge of phyſicions,
and

and students of natural philosophy.
The reason is, bycause an yele is a
lympe fysh, clammye, and speciall ye
stopper: and it wātereth moche of the
conditions of good fysh before spo-
ten. And this that is sayde by an yele
maye be vnderstande of lampreys: all
thoughe lampreys be a lyttell holso-
mer than yeles, and lesse ieoperdouse
for that they be not so clammy and so
grosse as yeles be. And though the these
fyshes be delycious in taste, yet they
be very perillous: For theyr genera-
tion in the water, is lyke the genera-
tion of sepētes on the erthe, wherfore
it is to be doutēd lest they be veno-
mous, and therfore the heedē & tay-
les, in whiche the venome is wont to
be, and lyke wyse the frynge within,
shulde in nowyse be eaten. Also it is
good to plunge theym alpye in good
wyne, to take away theyr clammines
and lette theym lye stille therein tyll
they be deed, and than lette them be
dryght wyth galenryne made of the
beste spyes, as great estates cokes
are wonte to do: yet it is good to par-
boile thē twice before in wine & water
and

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& that broth done away, to sethe them
 through, and to make galantyne for
 them, or els to bake them, or drie them
 in grene sauce wyth stronge spyes,
 and a lyttell good wyne in wynter, & in
 in sommer to dresse theym with a lyt-
 tell wyne, verieuse, and vineger, but
 he that can forbear these two sylles
 doth best. Farther the text sayth, that
 chese & yeles do hurte moche, if they
 be eaten, and this is to be vnderstode,
 if ye eate great quantitie therof. The
 cause of chese is before shewed at Per-
 sica poma. &c. And of yeles here-
 nowe before. Hit foloweth in the text
 that if those thynges be taken wyth
 ofte drynkyng of wyne, they hurte-
 fulnes is amended, and this shulde
 not be vnderstond of subtile and per-
 cyng wyne, nor of wine that is giuen
 in way of drynke conductyue, for suche
 wyne shulde not be giuen vpon meate,
 the whiche meate engendreth yll hu-
 mours, whan it is eaten: nor before,
 nor after it is digested, as Auicē saith
 for than suche wyne endureth great
 hurte, for it causeth yll humours that
 are engendred of that drynke, to entre
 into

Au. iii. i.
 ca. de re.
 aquæ et
 vini.

into the extreme parties of the body:
 whiche peraduēture were not able to
 entre without helpe and leadyng of
 the wine. But this is to be vnderſtād
 of ſtronge wyne, not greatlye per-
 cyng, ofte & in ſmalle quantite gyuē
 into thentent to myxe the meate toge-
 ther: For ſuche wyne dothe alaye the
 malyce of the meate, and comfoztethe
 digeſtion, and dyrectethe the ſtoma-
 ke like colde humours, wherfoze it hel-
 peth the digeſtion of cheſe and peles,
 whiche are of yll digeſtion.

Inter prandendum ſit ſepe pa-
 rumq; bibendum.

Si ſumas ouum, molle ſit atq;
 nouum.

Here þ auctour toucheth. ii. thinges.
 The firſt is, that one at dyner & ſup-
 per ſhulde eate well and dzyinke ofte
 and a lyttell at ones. And not to do as
 a brute beaſte doth, that eateth his fil-
 le of meate, and dzyinkech afterwarde.
 For the better the dzyinke is myngled
 with the meate, the ſoner þ meate is
 mollyfyed, and the moze capace of di-
 geſtion. And here is to be noted, that
 there

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there is. iiii. maner of dzyнкynge.

The fyrste is it, that myngleth the meate to gether: the. ii. is it that dilateth. The. iiii. is it, y quencheth thirst.

The fyrste that we spake of is to be vnderstande of dzyнке myngled with our meate, though we be not thyrsty.

Thus we ought to dzyнке euē as we haue eatē a lyttel. For except a better reason, I saye we maye not abyde tyl the meales ende, nor til we be a thyrst.

And this maner of dzyнкynge is specially good for them y feede on meates that is actualle dzyнке: as appereth by sicke folkes, that eat dzyнке breadde.

But suche as be in good tēpze, should not dzyнке to quenche their thirst tyl the meales ende: for than cometh the true thirst, by reason y meate is hotte and drie. Hit is not very reasonable, that thyrst and hunger shulde assaile vs both together: for they are of contrary appetyte. And thus one shoulde dzyнке after as the thyrst is more or lesse. Dzyнкynge dilatyeue is mooste conueniente after the fyrst digestion regularle, and a littel befoze we take other meate. And thys manner of dzyнкynge

Dzinking is holosome, whā the meates
befoze taken be grosse in substance:
For thus to dzynke, we may nat tary
tyll we be thyrstye. For this dzinking
prepar: the the stomake to receyue o-
ther meate, and causeth the mete that
is dygested to departe frome the sto-
make to the lyuer: noz this dzinkyng
shoulde not be in greate quantyte, to
theande it maye be soone dygested.
For befoze it be dygested, it goeth not
to the lyuer. And this is of truthe, ex-
cepte suche dzynke dylatiue be water,
in whiche one muste nat tarye tyll di-
gestyon befoze it come to the lyuer.
But regularlye couuenyente dzinke
dylatyue or permixtyue, ought to be
wyne, ale, beere, perrey, or such lyke,
but wine is best: Secondlye, the gros-
ser, dryer, and colder the meate is, the
stronger the dzynke permixtyue and
dylatiue shuld be. And contrarie wise,
the hotter, subtiler, & moister y meate
is, the weaker the dzynke permixty-
ue and dylatyue shoulde be. And the
more subtile, hotte, & dygestible the
meate is, y weaker y dzinke or wyne
ought to be. Therfoze one oughte to
dzynke

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Drynke stronger wyne wpyth befe, the
with chyken, & stronger wyne with
fifhe than with fleshe. The.ii.doctri
ne is, that if we wyll eate an egge, it
musste be ere roasted and newe. The
cause thereof is befoze the wedde.

Pisq; laudare decreuimus ac
reprobare.

Pellibus ablatis sunt bona pul
sa satis.

Sunt inflatiua cum pellibus atq;
q; nociua.

Here the auctour saythe, that peason
some waye be holosome, & some waye
vnholosome. They be holosome to eate
whan the huskes be taken away, for
if they be eaten in the huskes, they en
flate. And therfore it is not artificiaall
to eate theym in y huskes, for the na
ture of that within & the huskes dys
agre. The one laboereth to be losed &
to go out: the other withstandeth and
byndeth, as Isaac saythe. Wherfore
they cause roubleynge, gnawynge,
and inflasion in the bealy. And pea
sen doo not this alonelye, but also all
poulce, as beanes, chyches, chellons,
and

and suche like. And specially suche as
haue moche huske as beanes & blacke
ryce. Also the huske of them al noury-
sheth worse than the pythe wythin.

And here is to be noted, that there is
a maner of whyte rounde peasen: wher-
of the cod is verie smalle and thynner:
and one maye eat these peasen wyth
the huske, more surely than other, all
though it were better to hulle them.

And albe it that the reason afoze said
is trewe touchynge all poulce, yet ye
shall vnderstande, that the hulles of
grene poulce is lesse, and lesse dyuer-
syte is betwene the huskes & the pythe
wythin, and more easye to digeste.

And therfoze some saye they be more
holosome for folkes in helthe: but it is
not so, for grene pulce is of right grete
superfluyte and corruptible substaunce,
therfoze they be lesse holson for hole
folkes. And note this for a truche, that
dye pulce if the vtter huske be taken
away, is more holosome than grene:
but grene is better than dry unhulled.
Farther, the substance of all poulce is
inflatie and harde of digestion: and
their pl nourishmet is unholson in the

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regiment of helthe: but the brothe of
the is holsome. For the broth maketh
the bealpe laxatyue, and maketh one
pylle, and binstoppeth the veynes.

Wherefore it is holsome at such times
as folkis ble grosse & opilative meates
as on fastynge dayes. For this broth
or pottage conveniently made, is not
so hurtfull as the substance: therin
is no inflasyon, nor difficulte of no-
rythement or digestion. This broth
is made on this wyse. The ryce pease
muste be layde in warme water, and
therin to be all to rubbed with ones
handes a good whyle: and after in the
foresaide water shulde be tempered all
the nyght: and therin the nexte nyght
folowing to be boyle dwyle or thryle
and than dyghte, and so reserved.

And whā y houre of dyner draweth
nere, to dresse it with cynamum and
saffron, and a lyttell courtseye wyn
put thereto: and thā boyle it ones, and
so eate it at the begynnynge of dine
or soupper. And y broth or pottage o
ryce and of rounde whyte peason is
bery holsome and frendly to mās na-
ture: and lyke wyse the y substance.

La

Lac ethicis sanum, caprinū post
camelinum.

Ac nutritium plus omnibus est
asininum.

Plus nutritium, vaccinum sit
et ouinum.

Si febriat caput et doleat, non
est bene sanum.

Here the auctour teacheth vs certafe
lessons to chole mylke. Fyrrste gootes To chole
milke is holsome for them that be in a mylke,
consumptyon, or be lene, or that haue
a consumpyng ague. And Auicen saith Au. ii. cā
that gootes mylke and asses mylke is ca. de la.
good for them that be in a consumpti & i. iiii.
non. By reasonne that goottes mylke tract. iiii.
is temperate, and nouryshe the much capi. de
And nexte to this is camelles mylke. For
that is subtyle, very watteryshe, remor.
and moyst, and by reasonne that it is medic.
very moyst; it nouryshe but lyttell: humact
and therfore it is not so holsome for ethicos,
hem as goottes mylke is: yet this ca-
nelles mylke, newelye after folynge,
is hollsome for them that haue the
zopsye, and for theym that haue any
D. ij. dyssease

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Au. ii. cā. disease in the liuer: for it reuinerth the
ca. de la lyuer, as Auycen saythe. Secondelye
20. he saithe, that asses milke is most hol-
some for dyse folkes in a consumptiō.

This is of trouth, if ye wyll compare
asses milke, with milke of other brute
beastes: for it enclynethe to coldenes
and humydyte, and is subtile and soō-
ner entreth: and moze slowelye conie-
leth, than the milke of any other brute
beaste, as Galen saythe. The same sai-

Galē. vi. ethe Auycen, and that after womans
de inge. milke, there is none to asses mylke.
ca. vii.

Au. de la And he saythe, if any helpe the seuer
ete. ethycke, it is asses mylke: yet to com-
pare asses mylke wyth womāns milke
it is not soo holsome. For womans
mylke taken by suckyng, is most hol-

Auicē. i. some, as Auicē saythe. By reason
quar. lo. that womans milke is colde, moyse,
prealleg and moze lyke to mans nature, it en-
treth moze swyftely, and is digested
moze soōner, & nozithethe better. And
this mylke to be gyuen to them that
be in a cōsumption, shulde be mylked
as nere the pacientes beddis syde as
is possyble, and furthwith to mynyshe
fre it vnto him, lest the aper coꝝrupt
it.

it. And here is to be noted, y^e in some
 casis, sower oz butter mylke is better
 for folkes in a consumption than wo-
 mans mylke oz asses. fyrst whan by
 this feuer ethycke, they be caste in a
 laske. The.ii. is whan they suspecte
 coagulation of the mylke in the sto-
 make, eyther by behemente heate of
 the feuer, oz els bicause the stomake of
 it selfe is colericke, the mylke shoulde
 tourne to coler. The.iii. is, whan the
 ethicke feuer is coupled with a putri-
 fied feuer: specialli whan there be not
 many opilatios in the interpour par-
 tes. For sower mylke restraineth the
 healy, and doth not lyghtly turne in
 to coler, for the buttrynesse of it is
 goone: wherby the milke dothe light-
 ly enflame: noz in a putrified feuer it
 is not soone putrified. The.iiii. yf the
 stomake be foule mylke dothe lyghtly
 corrupte therin. The.v. is. whan he
 hat hath the ethicke disease, abhorre-
 the the dulce & cleane milke, but not y^e
 sower oz butter mylke. The.iii. lesson
 is, that cowe milke, and shypes milke
 are more nutritiue, for they be fatter
 groffer then other, as Auicen saith,

¶.ij.

And

Auic. ii.
 cā. ca. de
 lacte.

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And all those beastes mylke, that in
 byrnynginge forth their yonge, cōtinue
 longer than a woman, is vnholosome,
 but the mylke of those, that beare e-
 gally with woman, is most holosome,
 Ras.iii as cowe milke. But Ras. sayth: that
 Almē.ca the coloe mylke is the grosseste mylke
 de lacte. that any beaste grynthe: and therfore
 it is holsumer thā any other, for them
 that desyre to be fatte. The.iiii. lesson
 is, that mylke hurtethe theym that
 haue the ague, or the heed ache. The
 cause why is afore shewed at Persica
 poma. &c.

Lenit et humectat soluit sine,
 febre butirum.

Here the auctor sheweth thre prop-
 ties of butter. The fyrste is, butter
 mollifyeth the bealve, and makethe it
 slippy, by reason that it is oyle.
 The.ii. is, that butter is moyste, for it
 is made of the best parties of the milke
 wherfore it muste nedes be moyste,
 seying that the mylke is moyste, wher-
 of it is made. The thirde is, that it
 louse the bealve, and that is by the
 slippyernes that it cause the in the
 guttes.

Thre pro-
 perties of
 butter.

guttēs. These three properties Auicenna reherceth. And these three properties butter enduceth in a body, that is not sicke of a feuer: for it hurteth theym that haue an ague, by reason that the vinctuosity of the butter augmenteth the heate of the feuer. And al be it that butter causeth the forsayde properties: Yet by reason that is ouer moyste, and vinctuouse, it is vnholysome in the waye of meate, and specially to eate moche therof. For it engendreth lothsones & maketh the meate to swimme aboute the bynnime of the stomack: and lareth the bealye out of measure, and prouoketh one to vomyte. Therfore butter shulde in no wyse as meate be eaten in great quantite, and specially it shulde not be eatē after other meate but to vse it with other meate, it is very holysome.

*Incidit atq; lauat, penetrat mū-
dat quoq; serum.*

Here chauncour sheweth.iiii. properties of whey. The fyrste is, it is incysyue or subtyle. The seconde it is wateryng or scouryng. The thirde is persyng, whiche propercie procedeth of

M.iiij.

the

The properties of whey.

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Aui. ii. cā the fyrste. The fourth is, it clēseth oꝝ
ca. de las pourgeth. Auicen recyting these pꝛo-
cte. pertes saythe. That whey is subti-

Rasis. iii therin is no moꝝdicatiō. Rasis sayth,
Alman. that whey doth expelle ruddye coler,
 skabbes, & pusshes, and also pypmuls
 in the face, and also it is holsome foꝝ
 theim that haue the iaunders, and foꝝ
 theym that be dysstēpered by to moche
 dꝛynkynge of wyne.

Caseus est frigidus, stipās, gros-
 sus, quoq; durus.

Caseus et panis bonus est cibus
 hic bene sanis.

Si non sunt sani, tunc hunc non
 iungito pani.

Four pꝛ
preties of
chese.

Here the auctour recytleth. iiii. pꝛo-
 pꝛetes of chese. The first is: that chese
 is naturally colde. And this is to be
 vnderstonde of grene chese, & whiche
 is colde and moyste, and not of olde
 chese, the whiche is hotte and dꝛy: as
Auic. ii. Auicen saythe. Oꝝ elles it may be vnder-
cā. ca. de derstonde by chese, & cruddethe onely
caseo. of & mylke without minglinge of any
 other thynge. Foꝝ there is some chese
 natu-

naturally hot, that heteth y^e stomake,
 and byteth the tongue by mynglyng
 of other thynges therewith, as some
 chese that is grene in colour, of which
 if one ate muche in quantite, it doeth
 create and enflame the body. The se-
 conde propertie is, that chese maketh
 one cosse, and this is of trouthe, spe-
 cially if it be harde, and made with
 muche renles. The thyrde properte is
 that all chese engendzeth grosse hu-
 mours: for all chese is made of y^e gros-
 ser & more earthy parte of the mylke.
 The fourth propertie is, that mylke
 byndeth the wombe, and this and the
 seconde is all one. Farther the text
 sayth: that though chese, that is eaten
 alone be vnholseme, by reason that it
 causeth yll digestion: yet if one ate a
 litle courtly with bread, it shall di-
 gesse with the breadde, and not other
 wise: And this is of trouthe, if hole fol-
 kes and not sycke ate it: we spake be-
 fore of chese at Nutrit et impin-
 quat. &c.

Ignari medici me dicunt esse
 nocium.

Sed

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Sed tamen ignorant cur no-
cumenta feram.

Languenti stomacho caseus
addit opem.

Si post sumatur terminat ille
dapes.

Qui phisicam non ignorant
hec testificantur.

Here the auctour blameth them that
absolutely reprove the vse of chese.
And expresseth two brilites thereof.
First chese cōforteth a sicke stomake.
But note well, that all chese doth not
ease euery diseased stomake. In some
cases all chese hurteth the stomake of
selde knyttynge, and euery stomake
weaked by longe syckenes. But new
grene chese of small clammynes, com-
forteth a hotte stomake, as Rasis saith
it represseth his bzounes and heate.
And eke it comforteth a drye stomake,
by reason that it is moyste. And olde
chese or very tarte or muche cruddye,
hurteth muche suche stomakes. But
olde chese, or very cruddy chese com-
forteth the stomake, about the whiche
hangeth muche fleume: for such chese
with

with his tartenes cutteth and scoureth awaye the fleume. But new and softe chese hurteth suche a stomake ryght muche. The seconde brilitie is, that chese that is eaten after other meate, maketh it too discende downe into the place of degestion: that is the bottum of the stomake. All this they knowe, that haue the very science of physyke. And Rasis sayeth: that a lyttell curtsye of tarte chese, eaten after meate, fortifieth the mouthe of the stomake, and taketh away the ouer muche sacietie, and lothyng, the whiche sweete and viciuous meates are wonte to engendre about the stomakes mouthe.

Inter prandendum sit sepe parumq; bibendum.

Vt minus ægrotes, non inter fercula potes.

Here the auctour teacheth two lessōs. The first is, that a man at his meate should drynke lyttell and ofte. But this thyng is already declared. The second lesson is, that betwene meales one must forbere drynke, specially if he
meate

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meate that he did eate be vndigested
in the stomake, excepte great necessi-
te constrainne hym to drynke, for dryn-
kyng than letteth and breaketh diges-
tion of the meate that is afoze eaten.
For it causeth the meate to descende
from the stomake vndigested, & mar-
reth the appetite, it greueth the body,
and engendzeth the feuers, and other
diseases.

Vt vites penam, de potibus
incipi cenam.

Here the auctour sayth, y one oughte
to begynne his supper with drynke.
Some expounde this verse thus. If
thou wilt eschewe sycknes, drynke at
supper or thou begynne to eate. But
this exposition is reproued. For after
physicians, a man should beginne his
supper with meate, & not with drynke.
And all though this booke was made
for englyshe menne, yet they kepe not
this rule: for at what houre of the day
soeuer they drynke, they eate firste a
mozell of bread. Therfore this verse
may be expounde otherwyle: takyng
drynke for meate moist and easy of di-
gestion as Hippocrates taketh drynke
whan

Hip.ii.
partic.
aho.

whan he sayeth. It is easier to fyl one
 with drynke than with mete. So that
 the sentence of this verse shoulde be
 thus. It is better to begynne our sup-
 per with drynke, that is with meate
 moyste, & easy of digestion, than with
 meate that is grosse, harde, and of yll
 digestion. The reason is, if one eate
 meate that is moyst & easy of digestiō,
 after meate that is grosse and hard of
 digestion, by reason of the digestiue
 meate of the nyght, it wyl be digested
 longe befoze the grosse meates. And
 whan it can not for the grosse meate
 that is vndigested haue issue, it bours
 forth ouer muche: or if it issue, it plac-
 keth with it parte of the grosse meate
 that is vndigested. Therfore it is best
 to begynne with meate moyste and
 easy of digestion: that whan it is dy-
 gested, it may without let issue out.

Singula post oua pocula fume
 noua.

Post pisces nux fit, post carnes
 caseus assit.

Vna nux prodest, nocet altera
 ra, tertia mors est.

Here

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Here be certeyne lessons. The first is, to drinke a draught of wyne after one hath eaten a newe layd egge rere roasted, is very hollesome. The reason may be, because a newe layde egge rere roasted, is of ryght great nourysshment, and easely digesteth: and it is of that sorte that in smalle quantitie nouryssheth much: and principally the yolke as is before sayde at *Oua recentia*. So that the wyne, whiche is frendlye to nature, causeth that y^e egge is more desyrouly drawen of the nourysshing membrs, and helpeth it to entre. Another cause may bee. An egge descendeth but slowlye downe: and drynke helpeth it to discende. The second doctrine is to eatte nuttes after fysh in steede of chese. For nuttes by reason of their drynes, hyndreth the engendryng of fleume, that is wonte to be engendred of fysh. And for this cause, nuttes are the laste service in lente. The thirde lesson is, that after fleshe we muste eatte chese and not nuttes, for nuttes doo dry ouer muche, and so dooth not chese: but it causeth y^e meate to descende to the bottō of y^e stomake, where

where the vertue of digestion is. And
 this is certeyne, if the chese be neither
 olde nor to newe. Farther the terte
 hath in y last verse, that a nutmegge
 is holosome for the body: it maketh the
 mouthe to sauour well, it comfozteth
 the syght, and lyke wyse the lyuer, and
 the splene, and specially the mouth of
 the stomake, as Auicen saith. But the
 other commune nutte, called a walle
 nutte, is hurtfull. This walnutte, as
 Auicen sayeth, doth enflame, it engen-
 deth ventositie in the wombe, it is
 harde of digestion, and stereth one to
 vomite, & that is by reason that it is
 hotte. But the.iii. nutte, that is the
 nutte of the crosse bowe is deathe,
 for the crosse bowe sleeth men. Or els
 we may vnderstande the nutte methel:
 which as Auicen sayth, is venomous,
 wherfore it sleeth.

A nutte
 megge.

Auic. ii.
 cā.ca.de
 nuce mus
 cata.

Adde potum piro, nux est me-
 dicina veneno.

Fert pira nostra pirus, sine vi-
 no sunt pira virus.

Si pira sunt virus, sit maledic-
 ta pirus.

Si

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Si coquas antidotū pira sunt
fed cruda venenum.

Cruda grauant stomachum,
eleuant pira cocta grauatū.

Post pira da potum, post po-
tum vade fecatum.

In the first verse here the auctour letteth vs to drynke wyne after peres. For peres (as it hathe bene befoze sufficiently declared at length) engendreth ventositie: and of their propriety they cause the colyke, and engendre bloudful of aquositie. And therfoze with this one should drynke strōg wyne: which consumeth ventosities and aquosities engendred of peres. Secondly he saith that nattes is a remedy against the venome: as it hathe bene shewed at Allia nux. &c. Farther in the second & thyrde verse he sheweth, that peres that be eaten without wyne, are venemous, that is hurtful to mans nature, the cause is shewed in the first verse. Yet for all that peres be not venemous symple, for if they were, they would flee vs, and peres so doynge are accursed. In the fourth verse he sheweth

with, that rawe peres are benomous
 what is to saye hurteful: for they make
 the humours to boyle, and bzeede the
 colyke, fleume, and skabbe: yet if they
 be sodde, they be medicinable, in ma-
 ner as is befoze sayde, that is to saye
 with wyne: and specially if they be ea-
 ten after other meat, for so they expulce
 the dregges. In the fiste verse he saith
 that rawe peres greue the stomake:
 and they hynder digestion, and inflate:
 that sodde peres releue the stomake
 that is greued, and dispoisen it natu-
 rally. In the lasse verse are two thyn-
 ges. The fyrst is after peres we must
 synke, for the cause befoze sayde.

The seconde is, that after the eatyng Au. ii. cā
 appels, we muste goo to syege: for ca. de po
 uicen sayeth, if swete or sower ap-
 ples synde any grosse humours in the
 stomake, they force them to discende
 from thence to the guttes: for appels
 be muche inflatpue, and engendre
 intosities: whiche nature expelleth
 to the inferiour partes.

Cerusa si comedas tibi con-
 fert grandia dona.

P.s.

ex

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Ex purgans stomachum, nucleus lapidem tibi tollit.

Et de carne sua sanguis eritque bonus.

Eatynge
of cherries

Here the auctour declareth thre commodities that come by eatynge of cherries. The first is, that cherries purge the stomake. This some say is trouthe when the stones be broken and eaten with al: for these.ii. together, of their proprety scoure & cleanse. The seconde is, that the kernell of the chery stone by his vertue, breaketh the stoon in ones raynes or bladder: and it is eaten drye or made in mylke. The thyrde is, that the substance or meate of cherries engendzeth very good bloude, and it comforteth, and fattereth the body. And this is proued by experience, for wote that sparrowes, which are great eaters of cherries, in cherye tyme their livers bee farre greater than in other seasons, whereby it appeareth that cherries encrease and comfort the liver. Yet here is to be noted, that there be two sortes of cherries, grosse and smalle. And eke of the grosser are two

two sortes, some are swete, and some
 sower. All dulce, and smal cherries are
 vnhollsome, for they be lyghtly cor-
 rupt, and breede vermyn. The grosse
 and sower cherries are called Cina,
 and of these are two sortes. Some be
 cruddy and softe of substance, and
 suche must be eaten freshe and newe
 gethered, and at the begynnynge of
 dyner, their nature is to scour the
 stomake, and to prouoke the appetite.
 The other be blacke, grosse and harde
 of substance, and specially the sower.
 And these should be eaten after dyner
 or soupper. The cause is, for by theyr
 sowernes they close the mouth of the
 stomake, whereby the better and spe-
 dyer digestion foloweth.

Infrigidant, laxant, multum
 profunt tibi pruna.

Here the auctour reciteth twoo brills
 ies that come by eatynge of prunes.
 First prunes cole the body. And ther
 fore Portugals y dwel in a hot countre
 by the prunes alway with their meat.
 The. ii. prunes make one to laske, by
 reason

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Gale. ii.
alimen.

Au. ii. cā
capit. de
prunis.

The best
prunes.

reason of their humidite and clam-
mynes, as Galen sayeth. This is of
trouthe if they be rype. For prunes
that be not rype, be scrypticall and nou-
rythe lytell, as Auicen sayeth. And
though the Damaske prunes haue the
for sayde vtilities, yet properly they be
ascribed to prunes of Armenye, For
prunes of the countrey of Armenye, are
better than any other: and they bry-
brynde the wombe more vehementlye
than any other, as Auicen sayeth.
And wytteth well, that rype prunes
are bled, and not bnyrpe. And prunes
moste hollesome for mā's nature be the
longe ones, that haue lyttel substance
about the stoon, small, harde, and in
maner drie, & the vtter skinne thynne,
and they should not be swete in taste,
but somewhat sower, and of this sorte
are Damaske prunes: and these re-
freshe and coole the body, as sayde is.
There be many other sortes of pru-
nes, whose vse is not accepted. There
be also prunes called wylde prunes,
the whiche growe in the wooddes:
these be not larytue: of them water
is distilled to brynde the wombe. Pru-
nes

nes that are taken too make one too
 laske, muste firste be layde in coole
 water, for than they coole and moyste
 more perfectly and by their syppe-
 nes thei leuse the coler, that thei come
 to, and so the stomake is better dispo-
 sed to receyue foode. And here is to be
 noted, that the moyste prunes and
 newe are more alterative, though
 they be of worse nourysmente, and
 of more superfluite: but dzye prunes
 comferte more, and better nouryshe
 the body. And as it is sayd by prunes,
 so after the maner is vnderstande by
 cherries. Yet notwithstanding the hu-
 midite of cherries is subtile and lesse
 clammy, whereby they nouryshe lesse
 than prunes.

*Perfica cum musto vobis das-
 tur ordini iusto.*

*Sumere sic est mos, nucibus so-
 ciando racemos.*

*Passula non spleni tussi valet,
 est bona reni.*

Here the auctour teacheth three doc- trines. The fyrste is. That with pe- To dzye
 ches we should dzyne muste for two wyne w
 prunes.

N. it.

caus

THE REGIMENT

To dyke causes. The fyrste is, for muste, is wyne wth hotte, and boyleth in our body, which psches. boyleng and heate fordoeth the colde-nes of the peache. The seconde cause is, peaches be ryghte colde, and coole the bodye very muche. Therefore that wyne shoulde bee dronke vpon them, whiche heateth more than o-ther: and that is muste, which is knowen by experience. The maner howe we shoulde eate peaches and other frutes, is declared at Persica poma. &c. The seconde doctrine is, that with olde drye nuttes we muste eate resyns. For newe gethered nuttes are hol-some all alone: but olde drye nuttes are great dryers, and thzough their bnduositie they lyghtlye enflame the bodye: wherefore resyns with the muste be eaten, whiche restrayne inflammation and dryenes, by reason that they be moyste. And of nuttes, is spoken more largely at allea nux. &c. The thirde doctrine is, that resyns o- corans hurte the splene, for thei cause butopilation thereof: yet thei are hol-some for the raynes, for by their pzo- uoking of bzyne they purge y^e raynes.

Scrofa

OF HEALTH.

Fol, xc.

Scrofa, tumor, glandes, ficus
cataplasmata cedit.

Iunge papauer ei contracta
foris tenet ossa.

Here the auctour sayth, that plaisters
made of fygges are hollesome agaynste
thre diseases, that is to saye swynes
puell, kirkels, & swellynge. By swy-
nes euil is vnderstand inflacion vnder
the chynne about the throte. And it is
called Scrofula a scrota that is to say
a solwe or a swyne, either because this
disease chaunceth manye tymes too
swyne throughe their gulositie: or els
because the shappe of this diseases is
lykened to a swyne, as Auicenn sayth. *Aui. iii.*
By kirkels are vnderstand impostu- *iiii. trac.*
mes, whiche commonly chaunce vn- *ii. ca. de*
der the arme pyttes, and in the groyn- *stropulis*
es. And by swelling may be vnder-
stande inflacions in any parte of the
body. Wherefore to heale these impo-
stumes, and specially to rype them, a plaister
fygges shoulde be sodde in water, and made of
with the water shuld be mixed a littell
curtly of vynciger, the whiche helpeth
the vertue of figges to entre. And whā
it

R. iiij.

it

THE REGIMENT

it is sodde, the fygges must be beaten in a moztar: and than myngled with a courtly of the water that they were sodde in, & so make a playster. A playster is properly a medicine made of some herbe or flower, and the iuyce thereof: as this verse sayth. Cum succo

cum pomis et herbam, tunc cataplasma facis. The seconde brulite is, that a playster made of fygges and poppy seede ioynech or setteth brooken bones together agayn. And they must be sodde together in water without vinegar: and than stampe it in a moztar, and put therto a littell of the water that it was sodde in, and so laye it to the soze. The reason herof may be: because poppy seede both taketh away the sensiblenes of the membres, whether by the ache, that is wonte to chaunce in breakyng of bones, is done away, and prouoketh one to sleepe. And the fygges doo drawe the humidities of the body to the bitter partes: which humidities brought to the bones, wyl drawe them retayne, or holde them together, but neuer perfectly knytte them. And witte we well, that there be thye kyndes of poppies.

A playster of figges & poppy seede.

poples, whyte, redde, and black. The redde is venomous, and groweth amonge corne. The ponge scholers are wonte to stampe the flowers therof, to make redde ynke.

Pediculos, veneremq; facit, cui
libet obstat.

Here be declared. ii. operations of figges, fyrste moche eatynge of fygges Eatig of makethe one louspe: and this is cer: fygges. tayne, if the fygges be dry, as Auicen saythe. The cause is by reason of the Au. ii. cā malicyousnes and corruption of the ca. de. fīc humour that is of them engendred. cubus. An other cause may be, by reaso that fygges stere one to sweate moche, wherof lyce are engendred. The. ii. o: peration is, figges stere one to carnal lust: and lyke wyse they haue many superfluites, and augment the sede of generation.

Multiplicant mictum, Ventrem
dant escula strictum.

Escula bona dura, sed mollia sūt
meliora.

Here are declared. ii. vtilites of med: lars. The fyrste is, that they encrece
brine:

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brine: that is by reasone y they make the dregges harde, and soo the wattri nes tournethe in to moche bryne.

The. ii. vtilite is, that medlars make one costue, by reason of theyr sower nes and stipticite, & therfore the tertē saith, that harde medlars be better to stoppe the laske. But yet the softe medlars be better then the harde: for they nouryshe more and bynde lesse.

And here is to noted, that medlars nouryshe lesse than appulles, peres, peches, figges, and suche like: whiche thyng apperethe playnely by theyr egrenes of relythe or taste, and hardenes of theyr substance after they be ryped on the tree, and therfore we shulde eate fewe medlars, and rather in waye of medicine than meate, and bycause medlars rype not on the tree softe inoughe to eate, they muste be layde in strawe tyll they be softe: And than they be more delectable and lesse stipticall.

Prouocat vrinam mustum, cito
solut, et inflat.

Here the auctour recitynge. iiii. pro-
pzetes

propetes of muste saythe, that it prouoketh one to pylse, by reason that the etherly partes scourynglye bitethe the bladder, whan they come therto: the whiche constrayneth the bladder to auoyde the brine. And this propete is vnderstande of mustes, that haue bytyng lies, as moche reynnythe must hathe. For mustes that haue grosse lies do not nyppe, but rather stoppe & lette the brine, as is before sayde at Impedit vrinam. &c. The. ii. propete is, muste makethe one lyghtely to laske. The reaso why, is shewed in y fyrst propete. Thyrzli, must is inflatye: for the boplyng that it makethe in the body, repleth vp vñtosites. The causes of these two propetes are shewed before at, Impedit vrinam.

Grossos humores nutrit seruicia, vires

Prestat, augmentat carnem, generatq; cruorem.

Prouocat vrinā, ventrem quoq; mollit et inflat.

Infrigidat modicum, sed plus desiccac acetum.

Infriga

THE REGIMENT

Infrigidat, macerat, melanc dat
sperma minorat
Siccis infestat neruos, et pin-
guia siccat.

Here y auctour reherſing. ii. thinges
declareth. viii. propertes of ale oz bere
Fyſt he ſaythe that ale engendzethe
grolle humours in mā's bodi, whiche
is of trouthe in regarde of wyne.

And after y diuerſite of corne oz gros
ſubſtance y the ale is made of, y gros-
ſer humours it engendzethe. Secōd-
ly, ale augmentethe the ſtrengthes:
and this dothe ale that is made of the
beſt graine and well ſodde, for by rea-
ſon that it nouryſhethe moche, it en-
creacethe ſtrenghte, Thyrde, it en-
creacethe fleſhe: by reaſon that it nou-
ryſhethe moche: and for the ſame cauſe
it encreaceth the blud. And theſe. iii.
laſte propertes be in ſtale ale: that is
wel ſodde, & made of the beſte grayne.
Fyſtely, it ſterethe one to pyſſe. Syr-
tely it maketh one to laſke. And theſe.
ii. propertes be in clere bere, that hath
moche of y hoppe, as bere of Ambur-
gens, whiche by reaſon of the hoppes
it

It byngethe one in a laske. And it is not good for them that haue a weake Brayne. For this bere, by reason of hoppes, doth lightly ouercome the Brayne. Seuenethly, it enflateth the bealpe: this is of trouthe yf it be yll sodde, as Hollāde beere dothe: whiche enflateth moſte, and stoppeth, & therfore it fatteth ryght muche. The viii. is, that a lyttel curtsy ale cooleth. So doth bere of Hollande, Brabande. Heynaulte, and Flanders. And this is it that we vse dayly. And this proprete is for certayne in respecte of wyne. Here is be noted, that ale may be made of ootes, barley, and wheate. And as the grayne is altered, so is the complexio of the ale. For that is made of barley, enclyneth the more to colde, for barley is colde. For that is made of barley and ootes, stoppeth the lesse, and lesse engendzeth ventosyties, and nouryssethe the lesse. And ale made of wheaten malte, enclyneth the more to heate, it nourysseth more, and stoppeth more. And the grosser the ale is the worse it is, the subtiler the better. Farther, ale that is made of thinges, that makethe
one

THE REGIMENT

one dronke is worſſe, as of darnel.

For this greyne ſpecially engendzeth
heed ache, and hurteth the ſenowes.

Farther in the terte are. v. propzetes
of byneger. The fyrſte is, it dzyeth.

Au. ii. cā For Auicen ſaith, it is a ſtrong drier.

ca. de a And therfore phiſitians bydde in the
ceto, tyme of peſtilēce to ble it with meate

Au. iii. i. and dzyne. For Auicen ſaith, he that
in ca. vni bleth byneger in his meate and dzyne

co doc. v in peſtilence tyme, nedeth not to dzyde
the ſykenes. The ſecond is that vine-
ger of his owne propzete coolethe.

Thirde li it maketh one leane, by rea-
ſon that it dzyeth. And this is for a
very trowth, if one take it faſt yng, as

Au. iii. i. Auycen ſayth. Yet neuer the leſſe, the
doc. iii. continuall ble of byneger, ſpeciall ye

ca. v. faſt yng, bredeth many inconuenien-
ces, it febleth the ſyghte, it hurteth
the breaſte, and cauſeth the coughe, it
hurteth the ſtomake and lyuer, and
behementlye oppzeſſeth the ſenowes
and ioyntes, berryng theym with ar-
teticall grefes, with tremblyng and
ſhakynge. Fourthly byneger engen-
dzyeth melancoli humours, by reaſon
that it cooleth & dzyeth. Fyſtly, by
neger

neger diminisheth the seed of genera-
 tion for as moche as it cooleth, dzyeth
 & maketh one leane. These said pro-
 pzetes kalis putteth, sayenge, A
 neger is colde & dzye, whiche maketh
 one leane, it destroyeth the strengthes
 it diminisheth the sede of generation,
 it enforceth blacke coler, it weakeneth
 ruddy sanguine coloz, & maketh the
 meate subtyl, y it is myngled with.
 In the last verse chauctoz putteth thre
 thinges. The fyrste is, that by neger
 hurteth leane folkes. By reason that
 it dzyeth, & the cartenes maketh it to
 dzye the more. For like ioyned to like,
 maketh one the more furious. And
 eke euery decayed cōplection is holpe
 by y cōtrary, & by y lyke, it is brought
 in to worse case. Secondly, by neger
 hurteth y senowes, & thirde y ma-
 keth one leane, as is before sayde.

Rapa iuuat stomachum, nouit
 producere ventum.

Prouocat yrinam, faciet quoq;
 dente ruinam.

Si male cocta datur, hinc tortio
 tunc generatur.

Here

THE REGIMENT

Here the auctour declareth. iiii. vtili-
 ties of rapes temperately sodde, and
 one inconuenience of the same. First
 rapes comfort y^e stomake: for the sto-
 make digesteth them well, and is nat-
 greued therewith. Secondly, rapes
 breaketh wynde as appereth by expe-
 rience. Thirdly, rapis prouoketh the
 bryne. Yet besydes these properties,
 Auerrois saith, That rapes greatly
 comforte the syght. The vl of rapes is
 that the continuall eatynge of them
 hurteth the tethe. In the last verse he
 saythe, that rapes cause thzowes or
 gnawynge in the bealy, by reason that
 they multiplie ventosytes, as saythe
 this verse.

Ventum sepe rapis, si tu vis vi-
 uere rapis.

The sayles of rapes leusethe the bea-
 ly. Farther more note, that of all roo-
 tes rapes doth best noury the mans bo-
 dy, as appereth by the swetenes that
 is founde in their sauour, for al swete
 meates noury the more the body than
 solwer, bytter, or tarte. Therefore by
 cause rapes be the swetestte of all roo-
 tes

res and lesse sharpe, they be most hol-
some in y^e waye of meate, but yet they
engendze grosse melācolye bluode: if
they be not well digested. And it is
goode to purifie theym from the fyrite
water, & in no wyse to eate the rawe.
They sterve one to bodp^{ly} lust, & clesse
the wayes that the brine runneth.

Egeritur tarde cor digeritur
quoq; dure.

Similiter stomachus melior fit
in extremitates.

Reddit lingua bonum nutrimē-
tum medicine.

Digeritur facile pulmo, cito las-
bitur ipse.

Est melius cerebrum gallinarum
reliquorum.

Here the auctor reciteth fīve thīnges
The firste is, that the harte of beastes
is slowely dygested, by reasonne
that the harte fleshe is melancolious,
whyche is hardely dygested, and
slowely descendeth, and as Aypcen Au.ii. cā
sayeth, is unhollome fleshe, and as ca.de nu
Kalis sayeth, it nouryshe the lyttell. ce,
The second is that the maue likewise

D.i.

is

THE REGIMENT

is pl of digestion, and slowe of discent
 dyng, by reason that it is a senowpe
 membze and griffye, wherefoze it di-
 gester the yll, & engēdzeth the yll bloudd.
 Farther the texte sayth, that the ex-
 treme partes of the maſwe, as the bot-
 tum and bymme are better dyggested,
 by reasonne ȳ those partyes are moze
 fleshy and fatte. The thirde is that the
 tonge is of good noryshment, & that
 is touchyng ȳ roote, as Auicen sayth,
 by reason that it is fleshye, and easye
 of digestion. And amonge all other, a
 roasted pygges tonge, the skin scraped
 of, is like bzaſwe, as princes karuers
 knowe. A netes tonge by reason that
 it is moyst, is not very hollome. But
 for all this, these delycate felowes, oz
 they roste a netes tonge, they stoppe
 it with cloues, where by the moystnes
 is dymynished. And the meate is
 apter to eate. The fourth is, that the
 lyghtes are easy of digestion, and easy
 to auoyde out, and this is by reason
 of theyr naturalle softenes. Yet theyr
 noryshment is lyttell and vnhol-
 some for mannes nature, for it is fleu-
 matike, as Auycen sayth. And here is

Auic. ii.
 cā. ca. de
 carne.

to be noted, that though the lyghtes Au. cā. ii
 of a tuppe be vnholosome to eate, yet it ca. de
 is medicinable for a kybed oz a soze pulmōe.
 hele, if it be layde hotte there vnto, as
 Auicen saythe. The. v. is, that a hen-
 nes bzaïne is best: whiche (as Auicen
 sayth) stancheth bledynge at the nose. Aui. ii.
 Hit must be eaten either with salte oz canone.
 spyes, for of it selfe it prouoketh one
 to vomyte. And physicions saye, that
 chekyns bzaynes augmente the me-
 moꝝy. The bzayne of hogges are vn-
 holosome for man. But the bzayne of a
 shepe, of a hare, oz of a cony, maye be
 eate w salte oz spices. And of bzaines
 we haue moze largely spoken before
 at Nutrit et impinguat. &c.

Semen feniculi, fugat et spiras-
 culi culi.

Here thauctour reherling one doctri-
 ne of fenelle sede, saythe, it breaketh
 wynde: by reason that is it hotte and
 drye. And physicions saye, that the
 eatynge of fenell sede engendzeth. iiii.
 commodytes. Fyꝛst, it is holosome for
 the ague. Secondly it auoideth poiso.
 Thirddly, it clenseth the stomake.

Carig of
 fenel sede

D. ii.

And

THE REGIMENT

And fourthly, it sharpech the syghte.
These foure vtilyties are reherſed in
theſe two verſes.

Bis duo dat maratrum, febres fu
gat, atq; venenum.

Et purgat ſtomachum, lumen
quoq; reddit acutum.

Auic. ii. And Auicen reherſyng theſe. iiii. pro
cā. ca. de pzetis ſaith, Democritus demed, that
feniculo venomous wormes deſpyre newe fe
nelle ſede, to cōfozte and ſharpe theyr
syghte: and ſerpentes after wynter,
iſſuyng out of theyr caues, do rubbe
their eies agaynſte fenelle, to clere
theyr ſyghte. Farther note, that fe
nelle digeſteth ſlowely, & nouryſheth
yl and lyttel: and therfore it is bleſed as
a medicine, and not as meate. Ther
fore it ought not to be bleſed in the re
gimēt of helthe, but to expelle the vn
holſomenes of other meates. As we
bleſe ſome time to eate perſely with let
tiſe, to reſyſte the coldenes and humi
dite of the lettise: ſo lyke wyſe fenelle
maye be ſodde wyth gourdes and ra
pes, to withſtande the vnholſomenes
of them.

Emendat

OF HEALTH.

Fol. xcix.

Emendat visum, stomachū con-
fortat anisum.

Copia dulcoris anisi sit melio-
ris.

Here chauctour reciteth. ii. vtilites of
anis sede . Fyrste, it comforteth the
syghte, and secondlye the stomake: by
reason that it heatethe and mundy-
fieth the stomake and eke for the same
reason it comfortethe the syghte, for woste
nothyng hurtethe the syghte moze, hurtfulle
than vncleennes of the stomake . For for the
from the vncleane stomak vncleane va- syghte.
pours ascende to the eyes that trou-
ble and hurte the spirites . These are
the. ii. propertes of doulce anys sede.

And beside these, Auicen rehersyng Au. ii. cā
mani other profitess of anis sede, saith ca. de a.
that it aswageth dolours, breaketh niso.
wynde, and quenchereth thyrste, cau-
sed of salte moystenes, it openeth opi-
lacions of the lyuer and splene, engen-
dred of humidites : and lyke wyse of
the raynes, bladder, and matrice : it
prouoketh brine, & menstruous fire:
it clensethe the matrice fro white hu-
mydites, & stereth one to carnal luste.

D. iij.

Si

THE REGIMENT

Si cruor emanat spodium sum-
ptum cito sanat.

Here thauctour pnteth one commo-
dite of spodium, And that is, that
spodium taken, healeth the bluddye
fire: by reason that the vertue therof
comfzterthe the liuer, and so the liuer
fortified (whiche is the original foun-
taine of bloud) the bludde is there bet-
ter retayne. And Auicen sayth, that
spodium, is the rootes of redes bur-
ned. And it is sayd, that these rootes,
moued by the wynde, and rubbynge
them selfe to gether, burne one a no-
ther. Yet Simon the Iauwaye saith,
that spodium is a thynge, whose be-
gynnyng is vnknewen vnto vs: it
semethe to be a thynge byente, and di-
uysions of redes bourned. And it doeth
not onely helpe the bloudy fyre, but
also the laske and spurnge, as Rasys
sayth. Wit helpethe also a sharpe ague
& is cōfztable agaynst the shakynge
therof, & for ouer moche auoydyng of
coler it helpeth the stomake, as Auicē
sayth. And as spodium, doth helpe &
cōfzorte the liuer, so ther be other me-
dicins,

Au. ii. cā
cap. de
spodio.

dicins, y haue like aspect & like apprete
to cōfozt other special mēbres as Ma-
ce y harte: Muske y bzaïne: L ykeres
y lightes, Caper y splene, & galigale y
stomake. As appereth by these verses.

Gaudet epar spodio, mace cor,
cerebrum quoq; musco.

Pulmo liquiricia, splen, epar, sto-
machusq; galanda.

Vas condimenti preponi debet
edenti.

Sal virtus refugat, et non spas-
ciumq; saporat.

Nam sapit esca male, que datur
absq; sale,

Vrunt persalsa visum, spermaq;
minorant.

Et generant scabiem, pruritum,
siue vigorem.

Here y auctour teaching. iiii. thynges
saythe. That befoze al other thynges
salte must be sette vpon the table, as
the vulgar verses teache vs.

Sal primo poni debet primoq;
reponi.

Ois mēsa male ponitur absq; sale.

D. liii.

Secun-

THE REGIMENT

Secondlye he saythe, that salte resysteth venome for.ii.causes. Fyyste for that salte is a dryer: and so dryeth vp the humidities that wolde corrupte.

An other cause is, that salte dryeth & suppresseth the humidities, drawyng them out of the body, & soo shutteth the poores, and consequently stoppeth the entrance of venome, whiche is wonte to entre by the poores. Secondlye he saythe, that salte maketh mans meate sauory. For comonly we se no meates sauorye withoute salte, as saythe the thyrde verse. Thyrde thauctoꝝ openeth.iiii. inconueniēces of salte oꝝ meates to moche salted.

Fyyste, verye saltemeates marre the syght, for.ii.causes. The fyrst is, that salte thinges dry ouer moche. whiche is contrary to the eies, the instrumētes of sight: for the eies are of the nature of water, as the Philosopher saythe. The.ii.cause is, for that meates veri salte engendre yteche and nippinge, in maner as is afoze sayde.

Of mordicatiue meates beinge in the stomake, fumis mordicatiue are lyfted vp, whiche by their nipping hurte the eyes, and make them very red.

Phi. i de
sensu et
sensato.

And therefore we see that they that make salte, haue commonly redde eyes. The seconde hurte is, that very salte meates diminishe the seede of generation: by reason that very salte meates drye ryght muche all the humidities of the body: Whereby the seede of generation is dyled, and so made lesse.

The third hurte is, it engendzeth the scabbe: by reason y salte engedzeth a sharpe biting humour adust, whiche causeth the scabbe. The fourth hurte is, it augmēteth ytche: by reason that it engendzeth a mordicative ytchyng humour. And of these foure hurtes Aclis speaketh. Farther it burneth their bleudde that take great quantite therof: it febleth their syght, it mpyrmytheth the seede of generation: and engendzeth ytche and scabbe. And besides these hurtes, very salte meate engendzeth rynge woymes, dry scurfes, moꝛphewe, lepre, in theim that be disposed thereunto, and siceth the passage of the bryne: whan they are long continued: yet whan it is a littel poudered, it taketh away lothynge, and maketh one to haue a good appetite.

Hi

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Hi feruore rigent tres salsus,
amarus, acutus.

Alget acetosus, sic stipans pō-
ticus atq;.

Vinctus et insipidus, dulcis datt
temperamentum.

Here the auctour reciteth the quali-
ties of all sauerynes. First he saith,
that these three sauerynesses or relys-
thes, salte, bitter, and sharpe, heate
the body that receiueth theim. Secōd-
ly he saith, that these thre sauerinesses
tarte stipticall, and pontike, coole.

Thirldy he sayeth, that these thre re-
lythes, vinctuous, vnsauery, & swete,
are temperate, they make the bodye
neither hotter nor colder. Farther, af-
ter Auicē there be eyght talages or
sauerinesses, that folowe vnsauery-
nes: and they be, swete, bitter, sharpe,
tarte, pontike, stipticke, & vinctuous:
and to nombre vnsauerines for saue-
rines, as the text doth, there be. ix. and
than sauerynes is taken for euerye
thyng indged by taste. And amonge
these tallages there be thre hotte, as
sayth the texte, salte, bitter, & sharpe:
and

Au. ii. cā
tract. i.
ca. iii.

and as Auicenn saith, the sharpe is the hotter, and the next salt, and than the bytter: For as muche as sharpe is stronger than the bytter is, to resolue and scoure the incidentes. And than salte is lyke bytter, broken together with colde humidite. And of these tallages, thre be colde, eger, stypticke, and pontyke. But pontyke is colder than the other: and next ther to is stypticke. And therefore all frutes, that come to any sweteness, haue fyrste a tallage pontyke, of a belement coldeness, and after that the fruytes by the heate of the sonne, be digested, there appeareth in them stypticite, and after they declyne to sowzeness, as grapes, and than to sweteness. And though the earthe be not soo hotte as stypticke, yet by reason that it is subtile & persing, it is in many of more coldenes. And after Auicenn pontyke and stypticke are in tallage very lyke, but yet the stypticke causeth y^e bypper part of the tounge to be sharpe & rough, and pontyke causeth y^e tounge to be rough within. And. iii. of these tallages are temperat, neither exceedingly hot nor colde, as swete vnicuous
and

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and vnsauery, for though he swete be
hotte, yet therein appereth no myghty
heate, as Rasis sayeth. And euery tal-
lage hath his owne operations, as
Auicen and Rasis saye. The opera-
tions of swetenes be digestiō, soking,
and encreasping of nourythemēt, and
nature loungly despyrith it, and the
vertue attractive draweth it. And Ra-
sis sayth, that swetenes engendzeth
muche ruddy colour, and opilation
of the lyuer and splene, specially if the
sayde membres be apte thereunto.
And therof foloweth the flyre. It mol-
lifieth the stomake, and cōsōrteth the
brest and lyghtes, it fatteth the bodye,
and augmenteth the seede of genera-
tion. The operations of bytter is to
harpe, and to washe away. And af-
ter Rasis, bytter heateth and dryeth
strongly, and lyghtly reduceth the
bloudde to adust malice, and augmen-
teth ruddy colour in the bloudde. The
operations of pontike talage, after
Auicen, is contraction, if the pontici-
tie be feble, or elles expzession, if it be
strong. And after Rasis, pontycke co-
leth the bodye, and it dryeth the fleshe,
and

And dymynisheth the bloude, if one
use it ofte. Also it comforteth the sto-
mache, it byndeth the wombe, and en-
creaseth melancoly bloude. The ope-
ration of stiptike calage after Auicen,
is contrary, thychyng, hardenyng, &
holdyng. And after Rasis the opera-
tions thereof are like pōticke, though
they be weaker: for he semeth to com-
prehende stiptike calage vnder pon-
ticke: for of stiptike he sayeth nothyng
expressely. The operations of vntu-
ous calage after Auicen are sokyng,
clyppines, and small digestion. And
after Rasis it mollifyeth the stomache,
it maketh one laskatiue, and fylleth
one or he hath taken any necessarye
quantitie of meate: and it heateh, spe-
cially theim that bee vexed with a fe-
uer, and that haue a horte lyuer and
stomake. It moisteth and soketh the
body, but it augmēteth fleume & slepe.
The operations of tharpnes be reso-
lution, incision, and putrifaction after
Auicē: And after Rasis it encreaseh
heate, and lyghtly enflameth the body
and it burneth the bloude, and tour-
menteth it in to redde coler, and after in
to

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to blacke . The operations of salte talage, after Auicen, is to scoure, wash, and drye, and it letteth putrifaction.

The operations of sharpe talage, after Auicen, is to coole and diuide: and after Rasis, it refrayneth coler and bloude, and refrayneth the bealpe, if the stomake and guttes bee cleane: but if there be to muche fleumatike matter, it maketh the bealpe to laske, it cooleth the body, and eke weaketh the vertue of digestion properly in the liver . It hurteth the senowes and senowye membres, it dryeth the bodye, but it stereth vp the appetite. And Rasis sayeth, that some vnsauery thyng nourysheth well, and that is suche as is temperate . There is other some that heateth temperately . And another that cooleth temperately, & if moistnes be ioyned there with, it moysteth, and with a drye thyng, it dryeth.

Bis duo vipa facit, mundat detes, dat acutum.

Visum, quod minus est implet: minuit quod abundat.

Here are declared foure commodities:
of

of wyne soppes. The fyrste is, they
 pouurge the tethe, by reason that they
 lye longer in the tethe, than wyne
 alone or breadde alone: therefore the
 fylthynes of the tethe is the better con-
 sumed, and the tethe the better pour-
 ged. The seconde commoditie is, that
 it sharpeth the syght: for it letteth the
 holl fumes to ascende to the bryne,
 whiche by their mynglyng together,
 marketh the syght. And this is by rea-
 son that it digesteth all yll matters be-
 long in the stomake. Thyrde, it dige-
 steth perfectly meates not well dige-
 sted: for it closeth the mouthe of the
 stomake, and comforteth digestion.
 Fourthly, it reduceth superfluous
 digestion to meane. And all this is of
 the routh, soe that the breadde sopped
 in wyne, be fyrste tosted, or dreyed on
 lymbers.

Omnibus assuetam iubeo ser-
 uare dietam.

Approbo sic esse, ni sit mutas-
 re necesse.

Est Hippocras testis, quoniam
 sequitur mala pestis.

For

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Fortior est metha medicine
certa dieta.

Quam si non curas, fatueres
gis, et male curas.

To keepe
diete.

Here the auctour recityng certayne
doctrines sayeth, that it is good for al
folkes to kepe customable dyete. And
by dyete is vnderstode the ministring
of meate and drynke. The breaking
from customable vse hurteth greuou-
ly: for customaunce is another na-
ture. Therefore, as it behoueth vs to
kepe nature, so lykelypse it doeth cu-
stome: and specially if the customable
vse be laudable. And as it behoueth to
kepe the customable administration
of meate and drynke: euen soo it beho-
ueth vs to obserue custome in other
thynges not naturall, for the selfe rea-
son. Therefore if a man that is wont
to labour muche, wylle forgo this cu-
stome and lye ydelly: or labour much
lesse: or go in hande with other labour:
or take another tyme, or another way:
vndoubted it shall ryght muche infe-
ble hym. So in lyke maner it is in
mans diete, in his slepe, in his watche
and

such like accidentes. For truly good
 custome in all thyng must nedes be
 obserued, if it bee laudable or indiffe-
 rent in goodnes or hurtfulnes, in re-
 spect of it, wherto y^e chaunge is made.
 And witteth well, that they that be ac-
 customed to labour, and exercise them-
 selve in any kynde of labour, and al be
 it that they be feble or olde, it greueth
 them lesse: & thei labour moze strongly
 than if they were young felowes, but
 accustomed, as Hippocrates sayeth, Hip. ii. 35
 by reason that these feble or olde per-
 sons haue moze inclinacion and cus-
 tome to these labours. For nowe the
 custome befoze taken is lyghter, as
 is sayd in the aforesayd Aphorisme.
 And this is the cause why we see olde
 and feble craftes men, to dooe it that
 stronger and younger than they can
 do, and it greueth them lesse, as a
 feeble olde mylner too lyfte a greate
 weyghty sacke: A smyth to welde and
 labour with a greater hammer, than
 a younger man not thereto accus-
 tomed. The seconde doctrine is, that
 great harme foloweth chaunge of diet,
 as Hippocrates sayeth: except it be ne-
 cessary.

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defull to chaunge it. For the firste it is nedeful
full to chaunge it, when greuous diseases
eases shoulde growe thereby: as custome
to fede on yll meates, whiche at length
of necessite wyll brede in vs yll
diseases. Suche a custome and other
lyke must nedes be amended & chaun-
ged by lyttell and lyttell, but not soo
dawnely. For all todayne chaunges
hurte vehementely, specially from a
thyng customable, to vnaccustoma-
ble. Secondly, it is nedeful to chaunge
to the entent it shoulde lesse greue vs,
if we happen to chaunge our diete.

For he that blesch hym selfe to all ma-
ner of diete, shall hurte him the lesse.

Hip. ii. a.
phorise
mo.

And this must be vnderstand of other
thynges not naturall, so: as Hippo-
crates layeth. A thyng longe custo-
med, though it bee worse than these
that we haue not vsed, hurteth the bo-
dy lesse. Therefore it behoueth vs too
vse thynges vnaccustomed. And here
is to be noted, that euery man shoulde
take hede, howe he accustometh hym
to one thyng, bee it neuer soo good,
whiche to obserne were nedeful. Ex-
ample. If a man custome him to one
maner

maner meate or drynke, or to abstaine
 wholly from the, or to slepe or to knowe
 a woman carnally, it were very daun-
 gerous for him, if he other while must
 abstaine from his custome. Therfore
 every body shuld be disposed, to indu-
 ce heate and colde, and to all motions
 and nourishment, so that the houres
 of slepe and watche, the house, bedde,
 garmentes, may be chaunged with-
 out hurt: whiche thyng may be done,
 if one bee not to nere in obseruing cu-
 stome. Therfore other whyle it beho-
 ureth to chaunge custonable thinges.
 Thus saith Rasis. The.iii. doctrine is
 that the stronger & nerer way in hea-
 ling a pacient, is to minister a certain
 diete: for whiche if the phisicion doeth
 not care & will minister another un-
 due diete, he gouerneth his pacient fo-
 lyshly, & healeth hym ill. And note, y
 there be thre maner of dietes, grosse,
 whiche is holle folkes diete, slender
 diete, whiche is to geue in maner no-
 thing. The thirde is meane diet, which
 absolutely is called slender. And this
 diete is deuided into slender diete, de-
 lynnyng to grosse diet: as the bothe of

Rasis.iii
 al.ca. de
 cōseruat
 consuet.

Thre ma-
 ner of di-

P. y.

flesh,

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fleshe, rare roasted egges, small chyces
kyns: and declynnyng to sklender diet,
as Mellicratum, and wyne of pome
garnades: and meane dyete, whiche
is called certayne diete, as barly ieuice
not beaten together. And this cer-
taine diete is holosome in many disea-
ses, but not in all. It is not holosome
in longe diseases: for in suche diseases
the myghte of the patient, with
suche meane diete, can not indure too
consume the syckenes, without great
debilite. Therfore in such diseases, the
meate muste be ingrossed. A lyke wyse
it is vnholosome in sharpe diseases, as
these that ende within thre dayes
space or soner: for in suche mooste sclē-
der diete is beste, as Hippocrates
sayeth. The mooste souerayne helpe is
to diete the patient after his strength
and corporall myght.

Quale, quid, et quando, quan-
tum, quoties, vbi dando.

Ista notare cibo debet medi-
cus dietanda.

Here thauctour reherseth. vi. thinges
to be considered of the phisicion in mi-
nistring

nistring of diete. First of what qualite the meate ought to be: for in hot sicknesses, he must diete the pacient with colde meate, in moyst syckenes with drye meate, and in drye syckenes with moyst meate. Yet the naturall complexion muste be obserued with diete lyke thereto. For Galen sayeth. The Gale. i.
hotter bodies nede the hotter medicines: the colder bodies, the colder medicines. The seconde thynge is, of what substance the meate ought to be. For they that be strong and lusty, and exerce great labour, muste be dieted with grosser meate, for in them the waye of digestion is stronge, and soo they oughte not too vse slender meates, as chyckyns, capons, beale, or kynde: For those fleshes in them wyll burne, or be digested ouer soone: wherfore they muste nedes eate ofte. But noble men, and such as liue restfully, muste vse diete of slender substance, for in them the vertue digestive is weake and not able to digeste grosse meates, as bacon, biese, & fysh dried in the son. Likewise they that be sycke of sharpe diseases, ought to vse

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more slender diete, than they that be
sycke of long diseases, as a feuer quari-
tane. The thyrd is, what tyme dietes
ought to be geuen: for they that be in
health ought specially to regarde cus-
tome. Wherfore they that ryse early
in sommer, and eate but two meales a
daye, ought to eate about the houre
of tenn, or a lyttell before: and not to
abide tyll noone, because of the ouer
greate heate. Lykewyse they ought
to suppe about the houre of syre, or a
littell after. But in winter they ought
to dyne at a leue of the clocke, or at. xii.
because of the long slepyng: and thar
to suppe at. vii. a clocke, or a littell af-
ter. And specially custome should be
kepte. Tyme also in dietyng of sycke
folkes, must be considered. For they
that haue an ague, whan it begyn-
neth to bere them, or a lyttell before or
after. They should eate nothyng: for
if one eate a littell before, or whan the
fyt cometh: ther by nature, that shuld
entende to digest the meate, is diuer-
ted another waye. If he should eate
soone after the fyt is gone, it were vi-
hollome: For the vertue of digestion

is very weake, by reason of the fyttē past: Therefore he must eate so longe afoze, as the meate may be digested er the fyt come. Or els so long after the fyt is gone, whan nature is come too due disposition. This is of trouthe, except ye drede great feblisshyng of nature: For than at all tymes he muste eate. For whansoever mans strength is feblisshed by any chaūces, he shuld eate forth with, as Galen sayeth.

Fourthly the quantitie of the meate must be considered: For as it is before sayde, in sommer we must vse a small quantitie of meate, at euery meale, for than the naturall heate is feeble thzough the ouer great resolutions.

But in wynter one may eate a great deale of meate at a meale. For than y bertue digestiue is strong, whan the naturall heate is vniēd thzoughe circumstaunt colds, as we sayd at *Temperibus veris. &c.* The. v. is, how oft we shuld eate in a daye. For in sommer we must eat ofner thā in winter in autūpne & ber a littel at eche meale, as is before sayd. Likewise if the bertue digestiue be weake, we must eate

Gal. in
cō. apho
rismi.
Cōtem
plari aus
tem. &c.

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lyttell and ofte: but if the vertue dige-
stive be strong, we maye eat muche,
and make fewe meales. &c. Syrtely,
the eatyng place muste be considered:
whiche should not be to hotte nor too
colde, but temperate.

*Ius caulis soluit, cuius substan-
tia restringit.*

*Vtraq; quando datur, venter
laxare paratur.*

Here the auctour declaryng thre
thynges, sayeth: That the brothe of
cole wortes, and specially the fyrste
broth, if they be sodde, louseth & bealy
by reason that in the leues and viter
partes of cole wortes, is a sopp scou-
ryng vertue, weakely cleyning & light-
ly separable by small decoction or boi-
lyng: whiche spredde abroode by the
same water, is made laxative. And
this is the skele that the fyrste water,
that cole wortes bee sodde in, make
one laxative rather than the seconde.
The seconde is that the substance of
cole wortes after they are boyled, re-
frayneth the bealy: by reason that all
their vertue laxative is taken awaye
by

by the decoction, and the earthy drye
substance remaineth, which byndeth
the wombe. The thirde is, that both
taken together, the broth & substance
of colewortes, leaue the beaue: by
reason that the scouring sopp vertue
remaineth in the water, which lea-
ueth all. And note, that cole wort
engendre melancoly humours, and il
dreames, they hurte the stomake, they
nourish the lyttell, and duske the syghte,
and cause one to dreame, & they pro-
uoke menstruosite and brine, as Au-
icen & Rasis saie. Farther more note,
that the decoction or sede of colewor-
tes, kepe one frome dronkenness, as
writeth Aristotel. And this thyng is Ari. iii.
affirmed of Auicen and Rasis. The part, pro
reason, as some thinke, is the grosse blem.
fumes that by eatynge of colewortes Au. ii. cā
are lyfted vp to the brayne, engrossynge Rasis. iii
the fumosities of the wyne, which al.
engrossynge doth lette theim to entre
to the brayne. Aristotle sayth, that all
thyng that draweth to it the moi-
stnes of the wyne, expelleth it from
the bodye, and that that cooleth the
bodye, kepeth it from dronkenness:
cole

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colewortes are of suche nature, ergo.
 &c. And y colewortes are of this natu-
 re, he prouethe thus. By the iense of
 colewortes, the vnoigested humidites
 of the wyne are drawen frome all the
 body in to the bladder: and by reason
 of the colde icuse that remayneth in
 the stomake, whiche cooleth al the bo-
 dy: the persing of the wine is fordone.
 And so by this meane it kepeth a man
 sobre. For y subtile superfluites that
 naturally coulde not discende, by rea-
 son y the heate of y wine stereth them
 to asced bpward towarde the braine,
 are repressed downe, and by vertue of
 this icuse are drawen to the bladder.

Dedixerunt maluā veteres, quia
 molliat alium.

Malue radices rade dedere fe-
 ces.

Vulue nocuerunt, et fluxum fes-
 pe dederunt.

Malowes.

Here chauctor reherlinge. iiii. propre-
 ties or effectes of malowes sayth, that
 they mollify the bealpe. There be. iiii.
 that mollifie: malowes & double ma-
 lowes, Bianca, Arlina, & Mercury.

off

of whiche mooste commonly clysters
 be made, to mollyfye all indurate and
 harde matter in mā. There be. ii. soz-
 tes of malowes, the one beareth a
 bladde redde flower, the other a white
 flower, & this propzely doth mollyfye
 moze than the fyrst. The. ii. effecte of
 malowes is, y malowe rootes shaued
 & suppositoies made of thē, suche as
 phisytyōs are wonte to make of Per-
 curye, drawe out of man the indurate
 matter and dregges. The. iii. effecte
 is, malowes cause the menstruous
 flyre in womē, and that throughe the
 great moystyng & slippynges therof:
 wherby the veines about the matrice
 some poure out, as Platearius saithe.
 And as apperethe by experyence.

*Mentitur menta, si sit depellere
 lenta.*

*Ventris lumbricos, stomachi
 vermesq; nociuos.*

Here thaucrour saythe, that a mynte
 shulde not be called a mynte, excepte
 it haue myght to kylle wormes in the
 bealve and stomake. A mince hath a
 great strog sauour, & is right bytter:
 and

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and therfore as worme wodde kylleth
wormes, so dothe the mynte. And the
teuse therof, as of worme wodde must
be dronke and not the substance. And
bycause it is hotte and drye, and boure
neth the bludde, it is vnholosome in
the waye of meate in the regiment of
helthe. But yet in medicines, it is hol
some, for it cōfōrteth y^e stomake, and
heateth it, and stpynteth verynge, and
digesteth, and prohibiteth vomite ste
maticke and sanguyne and thzough
inflation stereth one to bodyly luste,
and prohibiteth spyttynge of bludde,
it is very holosome agaynst the byting
of a madde dogge, and if ye crymble
mynte in to mylke, it wyl neuer tour
ne to make a chese, as Auicen sayth.

Au. ii. cā
ca. de
menta.

Cur moritur homo, cui saluia
crescit in horto.

Contra vim mortis non est me
dicamen in hortis.

Saluia confortat neruos, ma
numq; tremorem.

Tollit, et eius ope febris acuta
fugit.

Saluia

OF HEALTH.

Fo. cxi.

Saluia, castoreum, lauendula,
premula veris.

Nastur athanasia sanant paralitica membra.

Saluia saluatrix natura consiliatrix.

Here thanctour touchyng pꝛincipally. iiii. thynges, sheweth the great vtilite of sage, askynge as though he doubted: wherfore man dyethe, that hath sage growinge in his gardeyne. He answereth in the.ii. verse, that no medycyne growyng in the gardeyne, can withstande dethe, all though in the gardeyne growe medycynes, that kepe the body from putrifaction, and defende that natural humidite be not lyghtly consumed awaye, as teacheth Auicen, sayenge. The science of physike doth not make a man immortall, noꝛ it doth not surely defende our bodies from outward hurtful thynges, noꝛ can not assure euery man to lyue to the laste terme and daye of his lyfe, but of.ii. thynges it makethe vs sure, that is from putrifaction and corruption: and defendeth that naturall moy:

The bou
te of sage

Au. iii. i.
ca. sing.

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The ver-
tue of sa-
ge.

Sage
Wyne.

moysture be not lyghtelye dysolued & consumed. Secondly, he putteth. iii. effectes of sage. The fyrste is, that sage cōforteth the senowes: for it dryeth the hamidities, by which the senowes be let and leused. The. ii. is, that it taketh awaye the shakynge of the handes: by reason that it comforteth the senowes, as is sayde, nowe all thinge that comforteth y senowes remoueth tremblyng. For tremblyng cometh of feblenes of the senowes. And therfore some old men and womē specialy put sage leaues in their meate and drynke. Thyrde, Sage letteth the sharpe ague to assaile vs, by reason that it dryeth the humours, it letteth them to putrifie, wherby a sharpe feuer myghte be engendred. Farther note, that sage is hotte and drye, and therfore it is not verie holsome alone in waye of meate. Yet bycause sage cōforteth the senowes greateli, folkes in helthe doo vse it moche. ii. maner of wayes. Fyrst they make sage wine whiche they drynke speciallye at the begynnynge of diner or supper. This wyne is holsome for them that haue the

the palsey or falling sicknes. modera-
 tely taken, and after the purgation of
 the accidente matters. Secondly they
 vse sage in sauces: for it sthereth by a
 mans appetite, and specialllye when
 the stomake is full of yll humours,
 rawe and vndigested. There is two **Two**
 kyndes of sage: One that hath great kyndes
 brode leaues. An other commonly cal- of sage.
 led noble sage, whose leaues be more
 narrowe and lesse: physicions call it
 Silifagus. Thyzelpe thauctour res-
 herleth. vi. medecines good for the pal-
 sey. It is sayd, that sage, castorie, that
 is a castors stones, Lauander. Wy-
 merole, Mattercresse, and Tanseye,
 cure and heale membrs enfect wyth
 palseye. Why sage doth helpe it we
 haue shewed, for it comforteth the se-
 nowes, whiche the palsey weaketh.
 And eke bycause sage is hotte and
 drye, it consumethe the fleumatyke
 matter that remayneth in the se-
 nowes, wherof the palseye bredeth.
 And that Castorie is holisome for the
 palseye, appereth by that it is moste
 comfortable, in heatynge and dry-
 enge the senowes: For Auicen saith
 therof,

THE REGIMENT

Au.ii.cā
ca.de
cast.

therof that it is subtiler and stronger
than any other that heateth & driereth.
And after he sayth, that it comforteth
and heateth the senowes, the shaking
the moyste crampe, & benomed mem-
bres caused of the palsey. And eke he
sayth: there is nothing better for ven-
tosite in the eare, than to take as moche
as a pease, and tempze it with oyle of
Spyke, and so lette it droppe into the
eare. Castorie hath many other ver-
tues, whiche Auicen reherseth. Cas-
torium. is the stones of a see beaste
called Castor. The oyle also of Casto-
ry is as specially good for the palsey,
as Castory, after the voydyng of the
matter, for than it consumeth the re-
sidue of the matter that remaineth,
and comforteth the senowes. Of las-
uender appereth. For the swete sa-
uoure thereof doth consume the palsey
matter. And also of the Primerose
eke appereth: for y swete sauour and
heate therof comforteth y senowes.
This flower is called Premula ueris
bycause it is the fyrste swete flower
that springeth in ver. The.ii. is a wa-
tercresse, for it is hotte, drye, subtiler,
incisive,

incisive & resolute: wherby it taketh
away the matter of palsey. And Aui-
cen sayth, it comforteth all mollifica-
tion of the senowes, for it heateth and
draweth oute fleume, and cleseth the
senowes from fleume, and phisicians
counsaile vs to eate water cresses in
lente, bycause lentē meate is fleuma-
like. Water cresse is a common herbe
growing in cold, stony, and wattry
the places, where as be manye well
sprynges. The .vi. is tansey. The ver-
tue of this herbe is to purge fleme, &
the heate therof dryeth the senowes.
Also it purgeth a man from wormis,
and from the matter wherof they be
engendred. And therfore frenche men
use commonly to free egges therewith
in the Ester weke, to purge awaye
the fleme, engedred of fishe in the lent
wherof wormes are soone engendred
in theim that be therto disposed. In y
ende of y terte thauctour sayth, y sage
is called the sauer & keper of nature.

Nobilis est ruta, quia lumina red-
dit acuta.

Auxilio rute vir quippe videbis
acute, R. i. Ruta

THE REGIMENT

Ruta viris coitum minuit, mulieribus auget.

Ruta facit castum, dat lumen, et non ingerit estum.

Coclea facit ruta de pulicibus loca catuta.

Four p^{re}ties of rewe. Here chauctor declarpng. iiii. p^{re}ties of rue saith, it sharpethe the sight and p^{ro}p^{er}ly the ieuise therof, as Auic.

Auic. ii. cā. ca. de ruta. cen saythe, and as is befoze sayde allea nux ruta. The. ii. is, rue diminisheth the desyre of carnall luste in men, and in women rewe augmēteth it: for by reason that rue heateth and dryeth, it diminisheth the sede of men whiche is subtile and of the nature of the ayer, but in women rewe maketh subtile and heateth the sede, for in th

To kyll flees.

it is watterp^{er}the, and colde, and therefore it stereth thē moze to carnal luste. The. iii. is, rewe maketh a mā quick subtile, and inuentife: by reason that by heacp^{er}ge and dryenge, it maketh a mans spiritis subtile, and so cleareth the witte. The. iiii. is, that the water that rewe is sodde in, caste and sp^{er}inked aboute the houle,, ridderth a wa^{er} flees.

OF HEALTH.

Fo. cxliiii.

flees, and as phisitions saye, it killeth
themy. And after Auicē: whan the
house is sprynkled with the water of
wylde gourdes, the flees lepe and flee
awaye: and like wyse doth the water
that blacke thorne is sod in. And Auicē
sayth, that some haue sayde, that
if gootes bloudd be put in a pytte in
the howse, the flees wyll gether ther
vnto & dye. And like wise if a logge be
anointed with y greace of an yrchin,
the flees wyll gether therto and dye.

Auic. vi.
iiii. tra.
iii. ca. de
effug. pu
licum.

If flees can not abyde the sauour of co
lewortis, nor leaues of Pleander.

Some say, that nothynge is better to
auoyd flees, than thinges of stronge
saour: & therfore rewe mintes, hore
myntes, & hoppes be good, & aboue al
higes hore doūge, or elles hore stale
is the chye. Also the house spryncke
d with the decoctiō of rape seade, kyl
lethe flees. And the parfumynge of the
house w a bulles hore doūge, weth a waie
lees. Yet to take flees, nothynge is
better, than to laye blankettes on the
bedde for therin they gether the selfe.

De cepis medici non cōlentire
uidentur.

Q. ii.

Coleo

THE REGIMENT

Colericis non esse bonas dicit
Galienus.

Flegmaticis uero multum docet
esse salubres.

Prefertim stomacho, pulcrumque
creare colorem.

Contritis cepis loca renudata
capillis.

Sepe fricans poteris capitis res
parare decorem.

of oynions Here thanctour speaketh of oynions,
and declareth. v. thynges. Fyrst cou-
chynge theyr operation phisitions a-
gree not. For some saye they be good
for flematike folkes, & some say nay,
as kalis, whiche sayth, that they en-
gendre superfluous and flematike hu-
mours in the stomake. Secodly Ga-
lien sayth, they be ryghte hurtful for
coleryke folkes, bycause, as Auicenna
saythe, oynions be hotte in the thyrde
degree, and therfore they hurte hott
folkes as colerike be. Thirde oynions
be holsome for flematike folkes. For
they be hotte, persynge, subtile, scou-
ring, & openyng, wherfore they dige
the cutte, make subtile, & wype away
fleu

fleumatike & clāmp humours, growē
 in the fleumatike folkes. Fourthly,
 oynions be holsome for the stomake,
 for they bothe heate and mundifie it
 from flemme. And therfore Auicē sayth
 that it, that is eaten of the oynion,
 thzough the heate therof comfortethe
 a weake stomake. And therfore they
 make a man well colozed. For it is
 impossible for one to haue a liuely co-
 loure, if his stomake be very fleuma-
 tike, or fylled with pl, rawe, and fleu-
 matike humours. The. v. is, that oyn-
 iōs sodde and stamped, restore hea-
 res agayne, if the place where y hear-
 es dyd growe be rubbed therwith.

This is of trouthe, When the heare
 goth away thzough stoppyng of the
 poozes, and coꝝruption of the matter
 vnder the skyn. For the oyniōs open
 the poozes, and resolue the yll matter
 vnder the skinne & draue good mater
 to y same place. And therfore as Au-
 cen saythe, ofte roubbyng with oyn-
 iōns is very holsome for balde men.
 Therfore the terte concludethe, that
 this roubbyng wyth oynions prepa-
 reth y beauty of the heed: for heares

Au. cā.ii
 ca. de
 preal. et
 vi.iii.ca.
 de curac
 tioe al
 perie.

R.iii.

are

THE REGIMENT

are y beauty of y heed. Farther more,
 opynions stere one to carnall lust, and
 they pronoke the appetite, and byynge
 colour in the face, and whan they be
 myngled with hony, they destroy war-
 tes, they engendze thysst, & they hurte
 the vnderstanding, for they engendze
 an yll grosse humour, they encrease
 spytte, & the ieuise of them is good for
 watterynge eyes, & dothe clarifie the
 sight, as Auicen sayth. Farther note,
 that opynions, hony, & byneger staped
 to gether, is good for the bytynge of a
 madde dogge. And therfoze some adde
 these. ii. verses vnto the forsayd texte.

Appositas perhibent morsus
 curare caninos.

Si trite cum melle prius fuerint
 et aceto.

But of this is spoken befoze at Alea-
 nux. &c.

Et modicum granū, siccum, calidū
 duniq; sinapis

Dat lachrimas, purgatq; caput,
 tollitq; venenum.

Here y auctour recytpynge. ii. thinges
 sayth, That mustarde sede, is a lytcell
 grayne,

grayne, whiche is hotte and drye, by
 to the .iii. degree, after Auicen. **Ser** tard sede.
 condly, he putteth .iii. properties or ef- **Auic. ii.**
 fectes of mustarde sede. The firste is, **cā. ca. de**
 it maketh the ones eyes to water: for by **Sinapi.**
 reason that it is very hotte, it maketh
 subtile and leueth the humidities of
 the brayne: wherof thanne by theyr
 flowinge to the eyes, the teares come.
 The .ii. effect is, it purgeth the bray-
 ne, and clenseth awaye the fleuma-
 tike humidities of the heed. Also if it be
 put in to y nose thryls, it purgeth the
 heed, by reason that it prouoketh one
 to nyse. And therefore it is put in to
 theyr nose thrylles that haue the apo-
 plerie, for the nesyng purgeth the
 brayne. And like wise mustarde sede,
 by reaso that it is hotte, doth dissolue
 and leuse suche fleshes as stoppe the
 condites of the brayne: of whiche fo-
 loweth apoplexie: thus it appereth,
 that mustarde sede is a great leuser,
 consumer, and clenfer of fleumatike
 humidities y. iii. effecte is, it withsta-
 deth popson: for Auicen saythe, that **Au. loco**
 venomous wormes can not abide the preal.
 Smoke of mustarde sede.

D. iiii.

Crapula

THE REGIMENT

Crapula discutitur, capitis dolor, atq; grauedo.

Purpuream dicunt violā curare caducos.

Thre properties of violetttes.

Here the auctor reciteth iii. properties or effectis of violetttes. Firste, violetttes delay dronkenness, by reason that violetttes haue a temperate swete sauour, which greatly comforteth the brayne. For a stronge brayne is not lightly overcome with drynke, but a weake is. Also violetttes be cold, wherefore they cole the brayne, and so maketh it vnable to receyue any fume.

The. ii. is, violetttes slaken the heed ache, and greife that is caused of heate as Auicen, Rasis Alman, and Mesue say: for by reason y violetttes be colde, they withstand hotte causes. The. iii. is, violetttes helpe them that haue the falling syckenes. Though some saye thus, yet this effecte is not commonly ascribed vnto violetttes. And therefore if byoletttes haue this properte, it is but by reason of theyr swete smelle, that comforteth the brayne whiche is troubled, is not hurte by smal greses
and

& cōsequētly falleth not into epilence
(which is called y^e lyttel Apoplexie)
chauncyng by stoppyng of the sensu-
ble senowes.

Egris dat somnum, vomitum
quoq; tollit ad vsum.

Compescit tussim veterem, co-
licisq; medetur.

Pellit pulmonis frigus, vens-
trisq; tumorem,

Omnibus et morbis subueniet
articulorum.

Here the auctour reciteth eyghte pro-
prieties of nettys. Fyrst nettys cause
a sycke body to slepe. For it is subtilia-
tiue, and cutteth and scoureth fleume
and grosse humours, that greue na-
ture, and lette slepe. Secondly it doth
away vomite, and custome therof: by
reason that vompte and parbrakyng
is caused of a clāmy humour, whiche
the nettell cutteth. Thirdly, the nettell
fordoeth olde coughe: and specially
hony, wherin nettell sede is tempered.
For the nettell auoideth clāmy fleume
out of the bzeast, as Kasius sayeth. And
Auicen

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Au.ii. cā
cap. de
vrtica.

Auicēn sayeth, that the nettell, whan it is dronke with water that barley is sodde in, doth mundifie the breaſte: & whan the leaues therof is sod in barley water, they draue oute groſſe humours, that are in the breaſt, but the ſede thereof is ſtronger. Fourthely it is holſome for thē that haue y colicke. For a nettell is a cutter, a ſubtiler, a reſoluer, and a ſcourer of fleumatike humidite, or groſſe bentofitie, whiche engendre the colyke. The colike is a paynfull greſe, in a gutte called Colō as the greuous diſeaſe Iliaca, is named of the gutte Ilion. Fiſtly, the nettell with his heate dryueth colde out of the lightes. Syxtly, an nettell aſwageth ſwell yng of the bealy: for it reſolueth wynde: whereof moſte part ſwell yng of the bealy cometh. The ſeuēth effecte is, the nettell helpeth y diſeaſes in the ſoyntes, as the goute. This is of trouthe whan it cometh throughe matter that is colde, fleumatike, and groſſe: by reaſon that nettelles heate, cutte, and make ſubtile ſuche matter. And beſydes theſe effectes, after Auicēn, the nettell ſereth one to carnall luſte,

lusse, & properly the sede therof dꝛōke
 with wyne, openethe the closynge of
 the matrice, and in leusynge dꝛawethe
 out fleume and raue humours, by
 his vertue absterfue, and not resolu-
 tiue: yet lesse takynge of the nettell oz
 the sede, hurte the throte, it is good to
 dꝛynke after it, a lyttel oyle Kosate. A
 nettell is hotte in the beginning of the Au. ii. cā.
 third degree, and dꝛye in the seconde, ca. de. iii
 after Auicen. vrtica.

*Hisopus est herba purgās a pec-
 tore flegma.*

*Ad pulmonis opus cum melle
 coquatur hisopus.*

*Vultibus eximium fertur repa-
 rare colorem.*

Here the auctour recityng the effectes
 of yslope, sayeth, it purgeth the bꝛeast Of yslope
 of fleume: by reason that yslope is an
 herbe hotte and dꝛye in the thyrde de-
 gree, it is a great wypper, leuser, and
 consumer of fleumaticke humydite:
 and hath a synguler respecte on the
 partes of the bꝛeast: & therfore yslope
 mooste properly is sayde to purge the
 bꝛeast

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breast of fleume. Secondly, it is also
good to purge the lyghtes frō fleume,
for the same cause, and properly if it
be sodde with hony: for hony is a scou-
rer: and the yslope scouryng is aug-
mented with the honie. The same wil
leth Auicen, sayng: yslope comforteth
the breast and lyghtes, diseased with
the coughe and tisycke of olde conti-
nuance, and lyke wyse doeth the de-
coction thereof made with hony and
fygges. Thyrddly, yslope maketh one
well colozed in the face. For Auicen
sayeth that the drynke thereof causeth
good colour. And besides these effec-
tes, yslope auoydeth fleume and wor-
mes, as Auicen sayeth. And after Pla-
tearius, yslope sodde in wyne clenseth
the matrice from all superfluites.

Auic. ii.
cā. ca. de
hisopo.

Appositum cancris tritum cū
melle medetur,

Cum vino potum poterit se-
dare dolorem.

Sepe solet vomitū ventremq;
solutum.

of cheril. This herbe declareth thre operations
of cheril. First cheril Camped with
hony,

hony, and layde plaister wyse to a canker, healeth it. Thus sayeth Platearius in the chapter therof. A canker is a melancolye impostume, that eateth the partes of the bodye, as well fleshye as senowy. And it is called a canker, because it goeth forth lyke a crabbe. The seconde effect is, if cherfil be dronken with wyne, it healeth the ache of the bealy. For it allwageth inflammation that is caused of grosse ventositie, wherof the ache cometh, and looseth ventositie of the stomake and all other guttes, and openeth stoppynge, and therunto the wyne helpeth.

Thirde chersyll celseth vometyng, and the laske: and by reason that it is hotte in the thyrde degree, and drye in the seconde, it digesteth & dryeth that matter, whereof vomyte commeth.

And this is very trouche, whan vomite or the laske come of colde fleumaticke matter. And besydes these effectes, it prouoketh vyne and the menstruosite, and allwageth ache of the sydes and rapnes, and specially taken with Pellicracum.

enula

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Enula campana reddit prae-
cordia sana.

Cum succo rute, si succus sumi-
tur huius.

Affirmat ruptis nil esse salubris
us istis.

Elf dodde
scabur
uort o2
horse hel.

Here thauctour declarynge two effe-
ctes of enula campana, sayth, it com-
fortethe that harte strynges, that is,
the bymme of the stomacke, whiche
is properly called the hearte strynges
o2 elles vitall membres, that is the
wyndie membres, whiche be nere the
harte, and specially the harte roote.

That it comfortethe the bymme of the
stomake apperethe, in that the swete
smellynge roote of enula comfortethe
the senowpy membres. For y bymme
of the stomacke is a senowpy membre.

That it comfortethe wyndpy meat-
bres aperethe. For wyne made of

enula, called Vinum enulatum, clen-
seth the breaſte, and lightis, o2 longes

as Auicē sayth. Also enula swallowed
doun with honye, helpethe a man to

ſpytte, & it is one of thole herbes, that
reioyce & comfort the hart. The. ii. ef-

fecte

Auic. ii.
cā ca de
enula.

fecte is. That the ieuſe of this herbe
with the ieuſe of rewe, is very holsom
for them that be bourſe, and that is
ſpecially whan the burſtennes com-
meth by ventofite: for theſe twoo ieu-
ſes diſſolue that. And beſydes theſe ef-
fectes enula is good for a ſtomake ſpl-
led with yll humours, and it openeth
opilations of the lyuer and ſplene, as
Raiſ ſaith. And it cōforteth al hurtes
colde grefes, and motions of ventof-
ties, and inflations, as Auicē ſaith.

Cum uino coleram nigram pos-
tata repellit.

Sic dicūt ueterem ſumptum cu-
rare podagram.

Here the auctour reherſing two effe: a remedy
des of hyl worſe ſaythe, that princi: for coler.
pallye the water thereof taken with
wine pourgeth blacker coler. Secon-
delye, hyl worſe healeth an olde goutte
For the proprete of this herbe is to
melte and dyſſolue ſleme, wherof be-
ry often, the goutte is wonte to be en-
gerozed. And note, that after Platea-
rius, hyl worſe is hotte & drye in the
thyrde degree. The ſubſtāce therof is
ſubtile, & vertue cōfortable, throughe
the

THE REGIMENT

the swete smell, the substance thereof
openeth, and the qualities do drawe,
the spzy substance or nature thereof
consumeth by burnyng and dryyng.

Illius succo crines retinere
fluentes.

Alitus asseritur dentisq; cu-
rare dolorem.

Et squamas succus sanat cum
melle perunctus.

**Water
cresses.**

**Au. ii. cā
cap. de
naturi-
cio.**

Here the auctour rehersyng thre ef-
fectes of water cresses sayeth, they re-
tayne heares falling away, if the head
be anoynted with the ieuise therof, or
elles if the ieuise or water thereof bee
dronke. This effecte Auicen toucheth
sayyng: The drinkyng or annoynting
with water cresses retayneth heares
falling away. The seconde effecte is,
water cresses doeth cure too the ache,
specially if the ache come by colde, for
it percith, resolueth, and heateth, as
appeareth at Cur moriatur homo.
Thirde, the ieuise of water cresse ta-
ken with honny, or the place annoynt-
ed therewith, doth away scales that
cleue to ones skynne; by reason that
suche

suche skales bee engendzed of salte
fleume. Watercresse, as is sayde, pur
geth all fleume: therfore if it be droke
it resisteth the cause of skales: and ho
ny, whiche is a clenser, helpeth much
thereto. Beside these effectes, water
cresses dnye vp the corruption of the
bealve, and clenseth the lyghtes, it
heateth the stomake and lyuer, and is
holsome agaynst the grossenes of the
plene, namely whā a plaister is made
of that and of hony, it causeth one to
caste bp coler, it augmenteth carnall
luste, and by dissoluyng auoydeth out
wormes and prouoketh menstruosite
as Autcen sayeth.

Cecatis pullis, a clumine mater
hyrundo.

Plinius vt scribit, quamuis sunt
eruta reddit.

Here the auctour sayeth, whan ponge
wallowes be blinde, the damme bzin
geth Celendine, and roubbeth they? Of celene
yes, and maketh them to see: wherby dyne.
the auctour sheweth, it is holsome for
the syght. And this appeareth to bee
true: for commonly it is in medicines
R. j. against

THE REGIMENT

agaynst feblenes of syght. Celendyne
hath ieuſe, and is well knowen. And
why ſwalowes knowe it better than
other byrdes may bee becauſe their
ponge be oftener blynde, ſwalowes
donge doth make them blynde, and ſo
the damme dongeth ſome tyme in the
ponges eies, and maketh them blinde.
And after Plateary, Celendine is hot
and drye in the thyrde degree. And
the qualities and ſubſtaunce thereof
hath vertue to diſſolue, conſume, and
drawe. And the rotes thereof ſtamped
and ſodde in wyne, are good to purge
the head, and womans priuite from
broken moyſt humours, If the patient
receiue the ſmoke therof at the mouth
and after gargyle wyne in the throte.

Auribus intusus vermes succus
necat vſus.

Cortex verrucas in aceto cocta
reſoluit.

Pomorum ſuccus ſlos partes de
ſtruet eius.

To kille Here thauour reherſing. iiii. thinges
wozmes. of wilowe, ſaith, y ieuſe therof poure
into ones eare, killeth wozmes: by reſ
ſon

son of the skiptisite and drying therof.

And after Auiacen nothyng is better to heale matteryng at the eares, than the ieuise of wyllowe leaues. Secondly, the rynde of wilowes, sodde in vinegar, doth away wartes. And Auiacen sayth, wyllowe ashes with vineger, draweth by wartes by the rotes: by reason of the ashes vehement drying. But to destroy wartes, nothyng is better than to rubbe the with Purslane. This the properie and not the qualite of Purslane doeth after Auiacen. Thyrdy, wyllowe flowers and the ieuise of the fruite thereof, letteth the byrth of a chylde: for through skiptisitie and droughte thereof, it causeth the chylde to be bozne wth great paine.

Au.ii. cā
capit. de
salice.

To beside
wartes.

Au.ii. cā.
cap. de
portulaca.

Confortare crocus dicatur letis
ficando.

Membraq; defecta confortat
epar reparando.

Here the auctour sayeth, that saffron comforteth mans body, in gladdying it. And wytteth well, that saffron hath suche a propreie, and if one take moze thereof than he ought, it will
R. y. R. y. lla

Of saffron

THE REGIMENT

Au.ii. cā
cap.de
pipare.

Gale.iii.
de reg. sa
nitatis
ca.vii.

Aui.loco
preal.

auoydeth fleume out, that cleueth in
the bzeass and stomake, beatyng, sub
tyllyng, and dissoluyng it. Thyrdly, it
helpeth digestion. And Auicenn sayth,
that pepper digesteth and causeth ap
petite, and specially longe pepper,
whiche is more holsome too digeste
rawe humours than either whyte or
blacke, as Galen sayeth. Secondly, he
declareth. v. holsome thinges of white
pepper. Fyrste, white pepper comfort
teth the stomake: For Galen sayeth,
that it comforteth more thā the other
two. And Auicenn sayeth, that whyte
pepper is more holsome for the sto
make, and more behementely, dooeth
comforte. The seconde is, pepper is
specially holsome for the cough, that
cometh of colde fleumatike matter,
for it heateth, dissolneth, and cutteth
it. And Auicenn sayth, whan pepper is
ministrereth in lectuaries, it is holsome
for the cough, and aches of the bzeass.
Thyrdly, whyte pepper is holsome
for ache, & that is to witte of the bzeass
and ventuous payne. And for that, al
pepper is good, for all pepper is a di
minisher and a voider of wynde. And

Auicenn

Auicē sayth, that whyte pepper and Agaynst
long is holſome for prickynge ache of y^e the bealy
bealy, if it be drōke with hony & freſhe ache.

haye leaues. Fourthly, pepper with
ſtanderth the cauſes of a colde feuer,
for it digeſteth and heateth the mat-
ter. Fiſtely, pepper is holſome for a
ſhakyng feuer, by reaſon y^e the heate
of the pepper comfozteth the ſenowes
and conſumeth y^e matter ſpyed on thē,
and Auicē ſayeth, in rubbyng it is
made an oymēt, with vnguentū,
holſome againſt ſhakyng. Theſe five
properties are aſcribed to the other
kindes of pepper, as Auicē ſaith. And
beſides theſe effectes, peper heateth y^e
ſenowes & braunes of māns body it mu-
diſtieth the lyghtes, and a lyttel prouo-
keth y^e bzine, but much louſeth y^e bely,
as ſaith Auicē. There be. iii. ſortes of
pepper, white pepper, called Lencopi-
per, long pepper, called mocropiper,
and blacke pepper called melancopi-
per. It is called white pepp, y^e is very
grene & moyſt: And whan it is a littel
dried & not perfectly rype, it is called
lōg pepp. But whā it is perfectly ripe

R. iiij.

it

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It is called blacks pepper.

Et mox post escam dormire ni-
misq; moueri.

Ista grauare solent auditus et
brietasq;.

Hurtfull
to the he-
aryng.

Here the autour reciteth .iii. thinges
that greue the hearyng. The firste is
immediate slepe after meate, and that
is if one eate his fylle. For the imme-
diate slepe will not suffre the meate to
digesse, and of meate vndigested are
engendred grosse vndygested fumes
whiche with their grossenes stoppe
the conduytes of hearyng: and they
engrosse and trouble the spirites of
hearyng. The seconde is to muche
mouyng after meate: for that also let-
teth digestion, and the due shuttyng
of the stomakes mouth: by reaso that
than the stomakes mouth closeth not
so easely, as by a littel walkyng, wher
by the meate discendeth to the bottum
of the stomake. For whā the stomake
is not shutte many fumes ascende to
the head, that greue the hearynge.
The thyrde is dronkenness, whereof
many fumes & vapours are engedred
whiche

which ascende to the heed, and organ
of herpynge, and troubleth the spirite
therof, and greueth the herpynge. And
dronkennes doth not onely hurte the
herpynge, but also the syghte, and all
the senses, for the same cause as is be-
fore saide. There be three thinges, as
Auicen sayth, that hurte the eare and
other senses, lothynge, repletion, and
slepe after repletion. And some texte
hath this verse, Balnea, sol, vomit⁹
affert repletio clamor. Whiche
thinges greue the herpynge, but spe-
cially greate noyse. For Auicen saith
if we wylle here well and naturallye,
we muste eschewe the son, laborious
baynyng, vomyte, greate noyse, and
repletion.

Aui. iiii.
iii. ca. ii.
de conse-
sanit. aus-
ris.

Metus, longa fames, uomitus,
percussio, casus,
Ebrietas, frigus, tinnitum causat
in aure.

Here þ auctour recypteth seuē thinges
whiche cause a hūmpynge and a noyse
in ones eare. The fyrste is, feare, and
after some, mocyon. The cause is, for
in feare the spyrtes and humours
crepe

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crepe inwarde towarde the harte so-
daynly, by whiche motion ventosite
is lyghtlye engedred, whiche entring
to the organ of the hearynge, cau-
seth ringynge and ryingynge in the
eare. By corporall mouynge also hu-
mours & spirites are moued, of which
motion ventosytie is lyghtlye ingen-
dred, whiche comynge to the eares
causeth ryingynge. For ryingynge is
caused throughe some mouynge of the
vapour or ventosite about the organ of
the hearynge, mouynge the naturalle
apre of those pypes or organs contra-
ry to theyr course. The second thinge
is great hunger, Auicen sheweth the
reaso sayenge: that this thyng chaun-
ceth throughe humours spredde and
restynge in mans bodye. For whan
nature syndeeth meate, she is conuer-
ted vnto them, and that resoluech and
moueth them. The third is vometyng
For in vometyng, whiche is a labo-
rious motion, humours are specially
moued to the head. In token wherof
we see the eyes and face come redde,
and the syght hurte. And thus also by
vometyng, vapours and ventosites
are

Aui. iiii.
iii. ca. ix.

are soone moued to the organ of the herynge . The fourthe is beatynge aboute the heed, speciall ye the eare.

For therby cauncethe belement motion of the naturalle ayer, beyng in the organ of the herynge . For what any membe is hurte, nature immediately sendethe therto wynde & blud, which two be the instrumentes of nature, by whiche than, motion is caused in the eare. The. v. is fallynge, speciall ye on the heed, for the same cause that is shewed of beatynge. And of a falle, what euer it be, a moning of the humours is caused in the bodye. The sixte is dzonkenness. For dzonkenness fylleth the heed wyth fumes and vapours, whiche appoche to the organ of the herynge, troubleth it, and maketh a noise in the eare. The. vii. is colde: for by great colde y^e organ of y^e herynge is febled, wherfore of a smal cause by colde, ringing in y^e eare chaunceth, for great colde causeth betosities. And ringing in the eares chaunceth not onely by these causes but also by many other, as of betosite engendred in the heed, and therein moued, or els by

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by soune of matter and corruptiō engendred in the eare, or elles by motions of ventosytes, chansynge ofte tymes in the openynge of the eare, as they haue an ague: or by the greatte repletion of the bodye, and moost specially of the heed, or by some clammy matter resolued in to a lyttell ventosyte: or by medicynes, whose proprete is to retayne humours and ventosyties in the partyes of the brayne, as saythe Auicen.

Balnea, vina, uenus, ventus, pis-
per, allea, fumus,

Porri, cum cepis, lens, fletus, faba,
synapis,

Sol, coitus, ignis, labor, ictus,
acumina, puluis,

Ista nocent oculis, sed vigilare
magis.

rrr. thinges hurte
ges hurte
kill to the
eyes.

Here hauctour reherseth rrr thinges hurteful to the eyes. The fyrst is bapnyng, whether it be moyste or drye, called hotte houses. For bapnyng greatlye heateth the eyes, & so hurteth theyr complexion, for the eyes be naturally colde of the nature of water.

Secon

Secodely, bayninge dzieth and resol-
neth the subtile humidites of the eies
wyth whiche the sightye spirites that
are spery, shulde be refreshed & tem-
pered. This hath made manye one
blynd in Almayne, where as they vse
manye baynes, and hotte houses.

Lyke as in Holande are moze leproes
than in anye other countre for faulte
of good gouernaunce. The seconde is
wyne, vnmoderately taken: for that
seblethe the eies and lyght: by reason
that it fyllethe the heed wyth fumes
and vapours, whiche dull all the wit-
tes. The thyrde is ouer moche carnal
copulation, whiche al physytiā sate,
sebleth moche the sight. And Aristotel
noteth the cause: for by carnall copu-
lation, that that is behourefull for the
eles, is takē awaye. There must be in
yeies moyste watterishe subtyltype,
whiche fortifieth the visibie spirites.

Ari. iiii.
part. pro
blema.

For the eie is naturally moyste. And
therfoze Aristotell saythe, the eyes be
of thenature of the water. But whan
naturall moystures are drawen and
boided out, the body wareth dzye, and
wythereth a waye: the eyes lose theyz

Ari. infē
su & sēsa
to. et. .iij.
de anima
lium.

propze

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propre nature, whiche they reteyne
 and kepe by humidite: & not without
 a cause: for by fiery spirites, whiche
 are in moche mounge, the syghte
 wolde vanishe away, ner that it were
 succored with moysture. Thus it ap-
 pereth playnely, that carnall copula-
 tion, by drawinge awaye the moyste-
 nes, dryethe vp the superiour partes
 of man, wherby the quicke syghte is
 hurte. The. iiii. is wynde, and special-
 ly the southe wynde. For Hippocra-
 tes saythe: the southe wynde is mistie
 and dusketh the eies: for that wynde
 fylleth þe heed with humidites, which
 dulle the wyttes and darke the syght.
 The. v. is pepper, whiche throughe
 the sharpnes therof, engendzeth fu-
 mes that byte the eyes. The. vi. is
 garlyke, whiche also hurteth the eies
 throughe sharpenes and vaporosite
 therof, as is sayd at Allea nux ruta.
 &c. The. vii. is smoke, which hurteth
 the eyes, throughe the mordication
 and dryenge therof. The. viii. is lekes
 For by eatinge of them, grosse melā-
 colye fumes are engendzed: wherby
 the syghte is shadowed, as is before
 sayde

Hippo.
 aphos
 ris. illo.
 Austrini
 flet⁹, &c.

sayde at Allea nux ruta. &c. The. ix. is oynpons, the eatynge of whiche hurteth the eyes, thzoughe their tharpenes. The. x. is Lens. the moche eatynge wherof, as Auicen saythe, dusketh the syght, thzoughe the behement dzyenge therof. The. xi. is to moche wepyng: whiche weaketh the eyes, for it causeth debilitie & reneruue of the eyes. The. xii. is beanes, the vble wherof engendzeth a grosse melancoly fume, darkinge the visibible spirites, as lekes do. And therfore the eatynge of beanes, indusethe dzedefull dreames. The. xiii. is mustarde, the vble wherof fecbleth the sight thzoughe his tartenes. The. xiiii. is to loke agaynst the sonne: and that is thzough the vehement splendour & brightenes therof: wherby the sight is destroyed, as apperethe by experience. For the behemēt sensiblenes of a thyng, not ppozotioned to māns sēse, as the sōne beames, corrupte māns sēse. The. xv. is to moche carnall copulatio, and specially after great fedinge or repletion, or after great boydynge or empytnes, but this is all redy declared.

The.

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The. xvi. is fyre, the beholdyng wher-
of, causeth vehemet drynes in the eyes
and so hurte the sight: and eke the
bryghtenes therof hurteth the eyes.

And therfore we se commonlye, that
smithes, and such as worke before the
fyre, be redde eyed and feeble syghted.

The. xvii. is to great laboure for that
also dryeth vehemently. The. xviii. is
smokyng vpon the eyes, which hurteth
the sight, for it maketh the them bludde
hotte, & troubleth the visibill spirite,
and other while engendzeth impostu-
mes. The. xix. is to moche vse of tarte
or sharpe thynges, as sauces: and that
is throughe the tertenes of fumes of
theym engendzed. The. xx. is duste, or
walkyng in dusty places: in wiche,
duste fleeth the lyghtelye in to the eyes, &
duskethe the syghte. The. xxi. & aboue
other hurtfull to the eyes and syghte,
is to moche wathe: For to moche
wathe induceth to moche drynes in
the eyes. And generallye all repletions
hurte the eyes: and all that dryeth by
nature, & all that troubleth the blood
by reason of saltenes or sharpenes. Al
dronkenes hurteth the eyes: Wome-
lyng

eynge comforteth the syghte, in that it purgeth the stomake: and hurteth it, in that it mouerthe and driueth the matters of the brayne, to the eyes.

And therfore if it be nedefulle to spue, it muste be done after meate without cōstrayning. Also to moch slepe incōtinēt after meate, & moch bloudde lettyng & namely with ventosites, hurteth the syght, as Auicē saythe.

Auic. iii.

Feniculus, verbena, rosa, celidonia, ruta.

tra. iiii.

ca. iiii.

Ex istis fit aqua, que lumina red-
dit acuta.

Hete thauctour recyptethe. v. herbes, To clars-
whose water is verpe holsome for the sicke eyes
syghte. The fyrste is Fenelle, whose
ieuse put in to the eye, harpeth the
sight, after Kasis. The. ii. is Veruein
wherof the water is of manye phis-
ions put in receites holsome agaynst
feblenes of syghte. The. iii. is Rose
water, whiche dothe comforte the ly-
sely spirite and syghte. The. iiii. is
Celendine, whose ieuse is citrine, it
is called Celidonia, that is, geyng
elestial gyftes. The. v. is rue: the wa-
ter

D. i.

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ter of those two herbes is hollesome for
the sight, as phylacions comonly saye..

Sic dentes serua, porrorum col-
lige grana.

Ne careas iure cum iusquiamo
simul vre.

Sicq; per embotum fumumq; ca-
pe dente remotam.

Here thauctour reciting certeyne me-
dicines for to the ache, saythe, Lyke
sede & Henbane burned to gether, is
good for the tothe ache. They must be
ministred on this wyse: the leuse of
henbane with the leke seide muste be
bourned to geter: & the smoke must be
receyued throughe a sonel, on the syde
that y ache is. The vertue of the Hen-
bane taketh away the felynge of the
peyne. And the vertue of the leke se-
des, fume killeth the wormes, whiche oc-
ther while lyenge in the cōcauites of
the tethe, cause intolerable peyne, as
Ancien saythe.

Au. ii. ca.
cap. de
porro.

Nux, oleum, frigus capitis, an-
guillaq; potus,

Ac pomum crudum faciunt ho-
minem fore raucum.

Thi

This terte delareth. vi. causes of hooz
senes. The fyrste is eatyng of nuttes,
for nuttes dzye moch: & therfore they
asperate y^e voice, & make it like a cra
nes voice. The. ii. is oyle, y^e vble wher
of maye engendze hoozsenes: for some
partis therof cleue faste to the pyype of
the lightes, causyng hoozsenes. Secod
ly, it maketh colerike folke hoozse, by
reason that in them that oyle is light
ly enflamed, & so the inflamatiō cau
seth erasperatiō & hoozsenes: but the
firste cause semeth better. The thirde
is colde of the heed. For colde of the
heed dothe pzeesse to gether the bzaine,
wherby y^e humours discēde towarde
the throte, and the pyype of the lyghtes
and enduceth hoozsenes, through to
moch moystnes of the pyype. The. iiii.
is eatyng of peles: for the eatyng of
them multiplieth clāmy fleme, which
comynge to the lyghtes, sticke there
styll, and cause hoozsenes. The fyfte is,
ouer moche dzynkynge, specially to
warde bedde. For than the behement
wetyng of the pyype of the lightis doth
chyeftly cause hoozsenes of the voyce,
as all physytrians saye.

S. ii.

The

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Au. loco
preal.

fleumatike matter, causynge the ca-
 tar, is better digested. Auicen reher-
 syng these thinges sayth, It behoueth
 to kepe the heed warme continually.
 And also it muste be kepte frome the
 nozthe wynde, and namelye after the
 southe. For the southe winde, reple-
 teth and maketh rare. The nozthe
 wynde constrayneth. Also he muste
 dzynte no colde water, noz slepe on y
 daye tyme. He muste endure thyrste,
 hunger, and wathe: as moche as he
 can: for these thynges in this sickenes
 are the beginning of helthe. Farther
 moze Rasis byddeth hym that hathe
 the reume, to be ware of lyenge vp
 right. For by lyeng vp ryght the reu-
 matike matter floweth to the hynder
 parties of man, where as he noo ma-
 nifeste issues, whereby the matter
 may voyde oute. Therfore it is to be
 feared, lesse it flowe to the senowes,
 and cause the crampe oz palsey. And
 lyke wyle he ought vterly to forbear
 wyne: for wyne is vaporous, and in
 that it is very hotte, it dissolueth the
 matter, and augmenteth the reume.
 And lyke wise he muste not stonde in
 the

Rasis.iii
al.

the sonne or by the fyre, for the sonne
and fyre leuse the matter, & augmen-
teth the reume. In the last two verses
thauctour putteth differēce betwene
these thre names, catarrus, brāchus,
and corisa. And the difference stan-
deth in þ matter flowing to one parte
or an other of the bodye. Whan the
matter runneth to the bzeast parties
it is called catarrus, whan it runneth
by the nose, it is called corisa, whan
it runneth to þ necke, it is called brā-
chus. But this woꝝde reume doth note
& signifie generally all maner of mat-
ter flowing frō one mēbre to an other.

Auripigmentum sulphur misce-
re memento.

His decet apponi calcem com-
misce saponi.

Quatuor hec misce, commixtis
quatuor istis.

Fistula curatur, quater ex his si
repleatur.

Here the auctour reherſing a curable For the
medicine for þ fistule, saith: þ a plaſt fistule.
ter made of Auripigmētū, Wym-
stone, white lyme, & Sope, mingled
S. iij, to

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to gether healethe the Fystule. For these thinges haue vertue to dzye and mundifie: whiche ententions are requisite in healing a fistule. Placarie sayth, Auripigmentum is hotte and dzye in the fourth degree: it dissolueth and draweth, cōsumeth, & mūdifieth. Wymstone and Sope as he saith, are hotte and dzye, but wymstone is more vehement, for it is hotte and dzye in the fourth degre, but sope is not. Auisen saythe that lyme washed, dzyerthe without mordication, & maketh fedy. The Fystule is a rounnyng sore which auopdethe mattier more or lesse, after the diuersite and course of the moone. Auripigmētum is that that grauers fasten byas & metalles with to stones.

Ossibus ex denis bis sentenisq;
nouenis.

Constat homo denis bis dentibus
et duodenis.

Ex tricentenis decies sex quinq;
queq; venis.

Here thauctor nombzeth the bones,
teethe, and beynes in mans bodye.

Fyste

Firſte he ſayeth, there be CCxix. bo: The nō:
 nes. Yet after the doctours of phyſike, bze of bo:
 Hippocrates, Galē, Rasis, Auerrois, nes.
 and Auicen, the bones in man be. CC
 xlviit. And though herein be variūce,
 yet there is a maiſter of phyſicke that
 ſaith, Oſſa ducenta ſunt atq; quater The nō:
 duodena. Secōdly the auctour ſaith, bze of
 that a man moſte commonly ſhoulde tethe.
 haue. xxxii. tethe. But yet it chaūceth,
 that ſome lacke foure of the laſt tethe,
 whiche be behynde theim that we call
 the grynders: & theſe haue but. xxviii.
 tethe. Some lacke theſe foure laſte
 tethe in chyldehode onely, ſome other
 lacke theim tyll they be very olde, and
 ſome all their lyfe. Here is to be noted
 that after Auicen, the twoo formeſte
 tethe be called duales, and two on ey-
 ther ſyde of theſe twayne, are called
 quadrupli. There be two in þ upper au.i. doc
 ſawe, and two in the nether: all theſe v.ca. de
 tethe be ordeyned to cutte, and there anoth.
 foze ſome call them cutters, and ſpe: dētium.
 cially the duales. Perte vnto thoſe
 quadruples, are two tethe aboue, &
 two benethe, called canini, whoſe of-
 fice is to bzeake harde thynges. After
 thoſe

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those be foure other on eyther syde called grynders, foure aboue and foure beneth. After those some haue a tothe called sensus, on either syde, & as well aboue as beneth. These also are ordeyned to grinde mans meate. And so the hole nombze of the tethe is. xxxii. or els. xxviii. in them that haue not the tethe called sensus. There is than. liii. duales. foure quadruples, foure dog tethe. xvi. grynders and foure sensus. Thirdly the tertie sayeth, that there is in mā. CCClrv. veynes, as appereth in the nothamie.

Quatuor humores in humano corpore constant.

Sanguis cum colera, flegma, melancolia.

Terra melan. aqua fleg. et aer sanguis, coler ignis.

Here thutour declareth the foure humours in mā, as bloud, fleume, coler, and Melancoly. And shewyng the nature and complection of them, he compareth eche to one of the foure elements. Melancoly is colde and drye, and so compared to the earth, whiche
is

is of lyke nature: Fleume is colde and moyst, and so compared to water. Bloud is hotte and moyst, and so compared to the aier. Coler is hotte and drye, and so compared to fyre. These chyniges are declared in these verses.

Humidus est sanguis, calet, est
vis aeris illi.

Alget, humet flegma, sic illi vis
fit aquosa.

Sicca calet colera, sic igni fit si-
mulata.

Melancolia friget, siccat quasi
terra.

For a farther knowledge witteth wel
that after Aulcen, there be foure hu- au.i. doc
mours in mans body, bloud, fleume, iiii. ca. i.
coler, and melancoly, as is saide. The
best of them is bloud, fyrst because it
is the matter of mannes spirites: In
whome consisteth mans lyfe and ope-
rations. Secondly because it is com-
fortable to the pꝛinciples of lyfe, it is
temperately hotte and moyste. Third-
ly because it restozeth and nourisheth
the body more than þe other humours.

And

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kyng: or els by mynglyng of rawe humours it hath no sauour. Fourthly in talage, for by mynglyng of coler it enclyneth to bytternes, and by melancoly to sowerne, or by fleume to vnsauerines. Also of fleume there be two kyndes, naturall and vnnatural. Natural is that whiche within a certain space wyll be bloudde, for fleume is vndigested bloudde. There is another spyce of fleume, whiche is swete and somewhat warme, if it be compared to the bodely heate. But comparing it to ruddy bloudde and coler, it is colde. Fleume is naturally whyte: and this is called swete fleume, extending this name swete to all the talages deliptyng the taste: for other wyse the naturall fleume is not swete: but vnsauery & watryshe, and very nere y talage of water. And to this fleume, nature hath not geuen a propre mansion, as she hath done to coler and melancoly: but nature maketh it ronne with the blood, for it hath a very nere similitude to bloudde. And of this fleume there be two necessities & one vtilitie. The first necessity is, that it be

be nere the membrs, so that their vertue may digeste and tourne it in to bloude: and that the membrs by it may be nourished, whan they haue lost their naturall foode, that is for to say good blood, through restraynte of materiall blood, whiche restraynte is caused of the stomake & liuer, through some causes accidentall. The seconde necessite is, that it myngle with the blood, and make it apte to nourish the membrs of fleumaticke complexion, as the braine, and nuche: for that that muste nourish these membrs, must be wel mingled with fleume. The vertue of fleume is that it moyste & loyntes and membrs, that moue muche, lest they ware dry through the heate & cometh of their mouyng & rubbing. An naturall fleume may be deuided. First in his substance: & so some therof is muscillaginosum, & y is fleume, to ones sempyng, diuers for in some part it is subtil & thin, & in some other grosse & thicke, it is called muscillaginosū, because it is like muscilages, drawē out of sedes. There is another fleume y apereth egal in substance: y is

li

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insubtilite and grossenes, to ones de-
myng: but for a trouth, it is diuers in
every parte: this is named rawe fleu-
me. And this encreaseth in the sto-
make and entrayles. And to auoyde it:
out of the stomake, Hippocrates byd-
derh vs to spewe twyle a month, and
to boyde it out of the guttes, nature
hath ordeyned coler tournne from
the chesse of the galle to the entrayle
Ieiunium, and so forth to the other lo-
wer guttes, to scoure awaye that
fleume from the bymmes of the en-
trayles, & to cause it to discende down
with the other dregges and fylche.

Some tyme this fleume is encreased
in the beynes, specially of olde folkes,
by mynishyng of their digestion, and
there remaynyng, is by littell and lit-
tell augmented and engrossed, and hur-
teth nature, which can not by the vei-
nes therto ordeyned, boyde it out, yet
it doth that is possible to kepe it from
the harte, and other inward memb-
res, and driueth it to the outwarde mem-
bres, and specially to the legges: for by
the heuynes thereof it draweth natu-
rally to the lower partes of man. And
this

this is y^e cause why olde folkes legges
 are swollen, & that if one presse downe
 his synger therin, there tarleth a hole
 specially towarde nighte, and in fatte
 folkes and suche as were wonte to bee
 nouryshe with moyll meates. There
 is an other spice of fleume very sub-
 tile, and wateryshe, lyke vnto water,
 and some what thicke: This fleume
 is very often myngled with their spy-
 ritle, that haue yll digestion, and of
 those that be great dzyrkers: it roun-
 neth from the bzayne to the nose, as it
 is wonte in the beginnyng of the poxe
 and whan by decoction and boylyng
 in man, it cometh grosse, it is tourned
 in to fleume, grosse, whyte, and mus-
 cillage. There is an other fleume
 grosse and whyte, called Gipseum,
 the subtile parties of this fleume is
 dissolued, throug long bydyng in the
 ioyntes: and the grossenes thereof re-
 mayneth in the ioyntes as harde as
 stoness. This fleume engendzeth the
 goute incurable. There is another
 fleume thicke and grosse, like to molte
 glauc, in colour, clamynes, & weyght.
 Secondly vnnatural fleume differeth

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in talage: for there is certain fleume, that is swete, whiche is by mynglyng of bloud with fleume. And vnder this is cōteined y vntuous fleume, which is engendzed by mynglyng of vntuous bloud and fleume. There is another maner of vntuous fleume, caused of calwenes, as certayne glassy fleume. There is another salt fleume, caused by mingling of coler. And this is more byring, drier, and lyghter, than any other fleume, thzough the coler myngled therewith, whiche is drie, lyght, and sharpe. And this fleume is ofte founde in their stomakes, that be fleumatike, that dzyne much strong wyne, and that vse salte and sharpe meates, and cleueth to the stomake, & causeth otherwhile thirste intollerable: and rūnyng by the guttes, it sometyme sleeth them, & causeth the bloud mensyn: and in the foundemente oftentimes induceth strong costiuenes. There is an other fleume y is sharper by mingling of sharpe melācoly therewith: and sometyme, thzough boung of fleume, as it chanceth in the swete leuses of frutes, that fyyste boyle, and

and after waer type: and this fleume
 appeareth oftener in their stomakes,
 that digest yll, than in other partes.
 For naturally coler floweth to the
 mouthe of the stomake, to steepe up
 the appetite, which descending down-
 ward, some time myngled with fleu-
 me, maketh it sower, and this is per-
 ceived by sower belchynge. And o-
 ther whyle this fleume is engendred
 in the stomake by boylunge with a
 weake hete. There is an other fleume
 called pontike, whiche is sometyme
 caused by myngling of pontike me-
 lencoly. But this is seldome, by rea-
 son that pontike melancoly is verie
 scarce. It is sometime caused throughe
 vehement coldenes thereof, whereby
 the moystnes thereof is congeyled,
 and somewhat altered to earthynes,
 and therupon cometh no weake hete,
 whiche causing it to boyle, shuld con-
 nerte it into sharpenes: nor no strong
 heate whiche digesting it, shuld turne
 it in to bloud. There be two kyndes of
 coler, naturall & unnaturall. Unnatu-
 rall coler is the some of bloud, whose
 coler is ruddy & clere, y is citrine, in y
 T. y. last

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last degre of citrines, as saffrō heades
 and it is lyght and sharpe: and the hot
 ter, the more redde it is. And after
 this coler is engendred in the head, it
 deuideth in twoo parties, one parte
 goeth with the bloud in to the veines,
 the other goeth in to the purce of the
 gall. The parte that goeth with the
 bloud, entreth therewith both for ne-
 cessite and profite. It is nedefull that
 it myngle with the bloud, to nourishe
 the coleryke membres. It is behoue-
 ful that it make the bloud subtile, and
 cause it to entre in to the veynes. The
 parte that gooeth to the purce of the
 galle, goeth eke thether for necessite
 and profyte. The necessite is double.
 The one is nedefull for al the body, to
 mundifie it from colerike superflui-
 ties. The other necessite is in respecte
 of the galles purce. The profite also is
 double. The one is to washe the en-
 trailes frō dregges and clāmy fleume,
 cleuyng to them. The other is to
 pricke the gates & muscals, that they
 may fele the thyng that hurteth the,
 and boyde all other fylthynes. The
 profe of this is, that colyke chaunceth
 often

often tymes by stoppyng of the hole
that cometh from the purse of the gal
to the guttes. Unnatural coler is dou
ble. For one is unnaturall through
outwarde cause myngled therewith.
The other is unnaturall throughe a
cause it selfe: for the substance there
of is not naturall. Coler unnaturall
throughe an outwarde cause, is ano
ther knowen & famous: and it is that
that fleume is myngled with. And it
is called famous or notable, by reason
that it is oft engendred. And of this
kynde of coler cometh the thyde, that
is well knowen. There is another that
is lesse famous, and that is it, where
with melancoly is mingled. Famous
coler is either cittyne, and engendred
by mynglyng of subtyle fleume with
naturall coler, or els it is yolky, lyke
to yolkes of egges, and is engendred
by mynglyng of grosse fleume with
naturall coler. Coler of lesse fame is
caused two wayes. One is whan the
coler is burned in it selfe, and turned
to asches, from whiche & subtile parte
of the coler is not seperated, but myn
gled therewith. And this coler is the

T.ij.

wozr.

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Wozste. Another is, whan melancolpe cometh from without, and myngleth it with the coler. And this coler is better than other, and is ruddy in colour it is not clere nor slowyng, but more lyke to beyne blood. This vnnaturall coler haupyng his owne propre substance, without mynglyng of any of thet humour, is often engendred in the lyuer: by reason that the subtilnes of the blood burneth it selte, and turneth into coler, and grossely into melancolp. Another coler there is, engendred in the stomake of yll meates not digested, but corrupted: or els it is engendred in the veynes by other humours. And of this coler be two kyndes. For one is called coler prassine, like the colour of the herbe called prassion: whiche is engendred of the yolkynges whan it is bourned: for burning causeth a yolky blackenes in the coler, whiche myngled with coler citrine, engendreth a grene coler. The other is called rusty coler, like to rusty yron, and it is engendred of prassine, whan prassine is burned only tyll the humidite therof be dzed away: and of the

the drynes beginneth to ware whyte. And these two laste colers be yll and venomous, yet rusty is the worse.

Lyke wyse there be two kyndes of melancoly, natural & vnnatural. The natural is the dregges & superfluitie of good blood, whose calage is betwene swete & poyntike. And this melancoly, whan it is engendred in the lyuer, is parted in two partes. Of whiche one entreteth with the blood, & therewith remaineth in y. veynes. The other is coueied to the splene. The first part entreteth with the blood, for necessite and profite. It is nedeful that it mixe wth the blood, to nouryshe the melancoly, colde, & drie mēbres, as y bones. The vtilite is to make thicke the thynne blood, to stynte the superfluous running therof, to make it strong, and to strength these mēbres, in to whiche it must be couerted. The other parte, y needeth no blood, goeth to the splene both for necessite and profite. The necessite is double, one vniuersall through out the bodye, to purge it of melancolious superfluite. The other is but partycular, onely to gouerne
I. iij. the

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the splene. This melancolye is also
profytable for mans bodye, for it con-
nethe to the mouthe of the stomacke,
straynyng out the humidites, that it
syndeth there, as a womā strainyng
a colwes duggis, draweth out y milke
This vtilite is double. fyrste it con-
franeythe, thychethe, and comforyeth
the stomacke. Secōdly by reason that
the gernes therof moueth the mouthe
of y stomacke, it makethe one to haue
an appetyt to meate. Unnaturall me-
lancolye is as a thinge bourned oz as-
thes in respecte of other humours.

Of this there are. iiii. famous kyn-
des, though the be manye not samus,
The fyrste is ashes of coler: and this
is bitter. The. ii. is ashes of fleme & if
the fleme that is bourned were berye
subtile & watterye, than the melan-
coly therof engendred wyll be salte in
talage. But if the fleme be grosse y is
burned: than the ashes therof, oz the
melancoly of it engendred, enclinyeth
to sowernes oz ponticite. The. iii. is
ashes of bloubde, and this melancoly
is salte, a littel inclyning to sweteness
The. iiii. is ashes of naturall melan-
coly.

colp. And if naturall melācoly, where
of so euer it be, be subtile, than it will
be verye solwer. And whan it is caste
out vpon the grounde, it boyleth and
sauozeth of the aper, and causeth both
flies and beastes to boyde the place.
But if the naturall melācoly be gros
se, the vnnaturall therof engendred,
shall not be solwer.

*Natura pingues isti sunt atq; ioc
cantes.*

*Semper rumores cupiunt audis
re frequentes.*

*Hos Venus et Bacchus delectāt
fercularisus,*

*Et facti hos hilares, et dulcia
verba loquentes.*

*Omnibus studiis abiles sunt ma
gis apti.*

*Qualibet ex causa, nec hos leui
ter mouet ira.*

*Largus, amans, hylaris, ridens,
rubeiq; coloris.*

*Cantans, carnosus, satis audax,
atq; benignus.*

Here

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Here chauctoz teachyng vs to knowe
 Sanguine folkes, sayth, that a sanguine
 folkes. ne persone is naturally fatte. But we
 maye not vnderstande, that sanguine
 folkes be proprely fatte: for that is a
 token of a colde complexion, as sayth
 Aui. ii. i. Aui. ii. i. But they be fatte and fleshy
 doc. iii. Withall: for fatte in sanguine perso-
 cap. iii. nes is taken for fleshye. Aui. ii. i. saith
 that abundance of ruddye fleshe and
 stiffe, signifieth a hotte and a moyste
 complexion, as a sanguine person is.
 For thabundance of ruddye fleshe,
 wytnesseth fortitude of vertue aūmi-
 latine, and multitude of blusde, that
 worke and waxe by heate and moy-
 sture, as wtnesseth Galen saenge,
 Gal. ii. Thabundance of fleshe is engendred
 teg. of thabundance of bloud. For heate
 perfectly digestyng, and the like ver-
 tue to fleshemaketh the fleshe fast and
 styffe. Also Aui. ii. i. sayth, euerye fles-
 shy bodye withoute abundaunce of
 fatte and greace, is sanguine. Wher-
 to Galen aūtenteth. Secondly, the sā-
 guine persone is merye and iocunde,
 that is to saye, with mery wordes he
 mouerthe other to laughe: ozels he is
 gladd,

gladde, through benignite of the sanguine humour, prouokynge a man to gladnes and iocundite, through cleare perfect spirits engedged of bloude. Thyrde he gladly hereth fables and merueyلة spoztes, for the same cause. Fourthly he is enclined to lecherie, through heate and moystenes, prouokynge to carnal copulation. Fyftly, he gladly drynketh good wyne. Syrtly he delicteth to fede on good meate, by reason that the sanguine person desireth the most like to his complection, that is good wyne and good metes. Seuenthyly he laugheth lightly, for bloud prouoketh to laughynge. The. viii. is, y sanguine persone hath a glad some & an amiable countenance through swetelines of colour & sayrenes of complection. The. ix. is, he speaketh swetely through amiableness of sanguine nature. The. x. is, he is apte to lerne any manner of science, through swetelynes & perspicuity of his wytt. The. xi. is, he is not lightly angry, & this cometh through moystnes abating y feruour of coler prouokig to anger. The last. verses recite some of the forsayd tokens,

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kens, and also some other. Fyrst, a sanguine persō is free, not couetous but liberal. Secōdly he is amorous. Thyrddly, he hath a mery countenance. Forthly he is mooste parte smylyng, of all which the benigneite of the blud is cause and prouoker. Fyftly he hath a ruddy colour. For Auicen saythe, that ruddy colour of the skinne, signifieth abūdāce of blud: And this muste be vnderstād of bryght ruddy colour and not darke, suche as is wont to be in theyr faces y^e drinke strong wyne abundantlye, and that vse sauces and sharpe spices, for suche colour signifieth lepze to come. Sixtly, he gladlye singeth and hereth singing, by reason of his mery mynde, Seuenthly he is fleshye throughe the cause before said. The. viii. is, he is hardy, throughe the heate of the bludde, whiche is cause of boldnes. The. ix. is, the sanguine person is benigne and gentyll, throughe the bounte of the sanguyne humour.

Flegma vires modicas tribuit,
latosq; breuesq;

Flegma facit pingues, sanguis
reddit mediocres.

Sen

Sensus hebes, tardus motus, pigritia somnus.

Hec somnus lētus, piger, in hac sputamine multus.

Et qui sensus habes pingues, facit color albus.

Here the auctour sheweth the certayne properties of the complectiō of flemme. Fyyste, flematike folkes be weake, by reason that theyr natural heat, whiche is beginner of all strengthe and operation, is but feble. Secōdly flemmatike folkes be thorte and thicke: for theyr naturall heate is not stronge enough to length the bodye, and therefore it is thicke and thorte. Thyrdsly flemmatike folkes be fatte, bycause of theyr great humidite. Therefore Auisen sayth, that superfluous greace signifyeth the colde and moystenes: For the bloud, and the vinctous mattier of grease, persyng throughe the veinis into the cold membrs, throughe coldnes of the membrs, do conieile to gether, and so engendre in man moche grease, as Galen sayth in his. ii. booke of operation. He sayth after that sanguine

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gusne men are myddel bare betwene
the longe and the shorte. Fourthly,
fleumaticke folkes are more inclyned
to ydelnes and studeye than folkis of
other complection, by reason of their
coldnes that maketh them slepe. Fyft
tely they slepe longer, by reaso of theyr
great coldenes that prouoke them to
slepe. Syxtly, they be dulle of wytte
and vnderstandynge: for as tempera
te heat is cause of good witte and vn
derstanding, so colde is cause of blunt
wytte & dull vnderstandinge. Seuen
thly, they be slouthfull, and that is by
colde: for as heate maketh a mā lighte
and quicke in mouynge, so colde ma
kerhe a man heuy & slouthefulle. The
viij. is, they be lūpythe & slepe longe.

*Est humor colore, qui competit
impetuosus.*

*Hoc genus est hominum, cupiēs
precellere cunctos.*

*Hi leuiter discunt, multum cos
medunt, cito crescunt.*

*Inde magnanimi, sunt largi sum
ma petentes.*

hirsus

Hirfutus, fallax, irascens, prodigius, audax.

Astutus, gracilis, fliccus, groccis q; coloris.

Here y aucteur teacheth vs to knowe a person of colerike cōplectiō. Fyyste, he is hastye, by reason of superfluous heate, that moueth him to hastines.

And therfoze Auicen saith, that dedes of excessive motion, sygnifye heate. Aui. ii. i. doc. iii.

Secondly, the colerike persone is desirous of honour, and coueteth to be cap. iii.

bypermoſte, and to excell all other: by reason that superfluous heat maketh mā's mynde prone to arrogance and sole hardines.

Thyrde, they lerne lyghtly, by reason of the subtilenes of the colerike humour.

And therfoze Auycen saith, that the vnderſtāding Aui. ii. i.

promptenes and quicke agilitie to intelligēce, betokene the heate of cōplec- doc. iii.

tion. Fourthly they eate moche for in cap. iii.

them the heate digēstive is stronger, & more resolutive thā in other bodies.

Fyfthly, they encrease sonie, thzough strength of natural hete in thē, which is cause of augmētation.

The. vi. is, they

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they be stoute stomaked, that is they can suffre no iniuries, by reason of the heate in them. And therfore Auicē saythe, that, to take euery thinge impacientlye, sygnifyeth heate. The. vii. is, they be liberal to those that honour theym. The. viii. is, they desire hygh dignities and offices. The ninth is, a colerike parson is heary, by reason of the heate that openeth the poores, and moueth the matter of hearis to the skynne. And therfore it is a common sayenge, the colerycke man is as heary as a gotte. The tenth is, he is discetuable. The eleuenth is, he is soone angrye, thzough his hotte nature. And therfore Auicē saythe, ofte angry, and for a smal cause, betokeneth heate, thzough easie motion of coler, and boylunge of the bloudde aboute the harte. The. xii. is, he is a waster, in spendyng largely to optayne honours. The. xiii. is, he is bolde, for boldenes cometh of great heat specially about the harte. The. xiiii. is, he is wply. The. xv. is sklender membered, and not fleshy. The. xvi. is, he is l.ane & drie. The. xvii. is, he is saffron colored.

colored. And therfore Auicen saythe,
that coler signifieth dominion.

Restat & adhuc tristis colere sub
stancie nigre.

Qui reddit prauos, per tristes
pauca loquentes.

Hi vigilant studiis, nec mens est
dedita somno.

Seruant propositum sibi, nil res
putant fore tutum.

Inuidus et tristis, cupidus daxe
treq; tenacis.

Non expers fraudis, timidus, lu
tei; coloris.

Here thauctor declareth some tokens
of a melancoly parson. First, melan
colye maketh folkes shrewd and yll
manered, as they that kyl theim selfe.
Secondly melancoly folkes are mooste
parte sad, throughe their melancolye
spirites, troublous and darke: lyke as
clere spirites make folkes glad.

Thyrde, they talke littel, by reason
of their coldenes. Fourthly, they be
studious, for they couet alwaye to be
alone. Fyftely they slepe not well, by

Al. i.

reason

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reason of y^e ouer moche drynes of the
brayne, and throughe melancolpe su-
mes they haue horrible dreames, that
wake them out of they^r slepe. Syrtel-
ly, they be stedfaste in they^r purpose,
and of good memorye, and harde to
please: and this cometh throughe their
drynes. Seuenthlye, they thinke no-
thing sure, they alwey drede, throughe
darkenes of they^r spirites. In the.ii.
last verses he reciteth some of the for-
said signis and other. Fyrtte, the me-
lancolp person is enuious, he is sadde
he is couetous, he holdeth fast, and is
an yll payer, he is simple, and yet des-
ceytfel: & therfore melancolp folkes
are deuoute, great reders, fasters, &
kepers of abstinence. Sixtlye, he is
feareful. Seuenthly, he hath an ear-
thy browne colour: whiche colour if
it be any thinge grene, signifieth the
dominion of melancolpe, as Rasis
saythe.

Hi sunt humores, qui prestant
cuiq; colores.

Omnibus in rebus ex flegmate
fit color albus.

Sans

Sanguine fit rubeus, colera, rubea, quoq; ruffas.

Si peccet sanguis, facies rubet, extat acellus.

Infantur gene, corpus nimiumq; grauat.

Et plusquam frequens plenus, mollis dolor ingens.

Maxime fit frontis, et constipatio ventris.

Siccaq; lingua fitis, et somnia plena rubore.

Dulcior adest sputi, sunt acria dulcia queque.

Here thau tour recite the colours that folowe the complection. A fleumaticke person is whitly coloured: the colerike is browne and tawnye: the sanguine is ruddy, the melancolpe is pale, colored lyke erthe. Afterwarde the tertie declare the .iiij. colours signifyinge superfluite of bloudde. The fyrst is, whan the face is redde, by the ascendyng of bloud to the heed & face. The seconde is, whan the eyes bolle out farther than they were wonte.

A. ii.

The.

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The.iii.is, whan the eies are swollē.
 The.iiii.is, whan the bodye is all be-
 up: for nature cā not susteyne nor go-
 uerne so gret quantite of blood. The.
 v.is, whan the pulce beatethe thicke.
 The.vi.is, whan the pulce is fulle, by
 reasō of y multitude of hotte & moyste
 vapours. The.vii.is, whan the pulce
 is losse, throughe to moche humidite
 that mollifieth the matter. The.viii.
 is ache of the forehead. The.ix.is, whā
 the bealpe is costive, throughe great
 heate that dryeth by the filthy matter.
 The.x.is, whan the tonge is drye and
 rough for like cause. The.xi.is great
 thyrste, throughe drynes of the stomas-
 kes mouthe engendred of great heat.
 The.xii.is, whan one dreamethe of
 redde thinges. This Avice affirmeth
 sayenge, Slepe that signifieth aboun-
 dance of bludde, is whan a man drea-
 methe that he seethe redde thinges: or
 elles y he thedeth moche of his bludde
 mels, that he swymmethe in bloudde
 and suche lyke. The.xiii.is, the sweet-
 nes of spittelle, throughe sweetenes of
 blood. Here is to be noted, that lyke
 as there be tokens of abundance of
 blood,

Aui. ii. i.
 cap. vii.

blond, so there be signes of the abundance of other humours, as in these verses folowynge.

*Accusat coleram dextre dolor
aspera lingua.*

*Tinnitus, vomitusq; , frequens,
vigilantia multa.*

*Multa sitis, pinguis, egestio, torsio
ventris.*

*Nausea fit morsus cordis, languescit
orexis.*

*Pulsus adest gracilis, durus, veloxq;
calescens.*

*Aret, amarescit, incendia somnia
fingit.*

The tokens of abundance of flemme are conteyned in these verses folowynge.

*Flegma supergrediens proprias
in corpore leges.*

*Os facit incipidum, fastidia cerebra,
siluas.*

*Constarum stomachi: simul occipitisq;
dolores.*

*Pulsus adest rarus, et tardus, molis,
inanis.*

U. 16.

Preces

THE REGIMENT

Precedit fallax, fantasmata, fō-
nus aquosa.

The signes of abundāce of melācolye
are cōteyned in these verses folowig.

Humorum pleno dum fex in cor
pore regnat.

Nigra cutis, durus, pulsus, te-
nuis et vrina.

Solicitudo timor, & tristitia, fō-
nia tempus.

Accrescet rugitus sapor, et spu-
taminis idem.

Leuaq; precipue tinnit & sibilat
auris.

Denus septenus nix fleubotho-
miam petit annus.

Spiritus yberior erit per fleu-
bothomiam.

Spiritus ex potu vini mox mule-
tiplicatur.

Humerumq; cibo damnum len-
te reparatur.

Lumina clarificat, sincerat fleu-
bothomia.

Mentes,

OF HEALTH.

Fo. cxlviii

Mentes, & cerebrum, calidas facit esse medullas.

Viscera purgabit, stomachum, ventremque coercet.

Puros dat sensus, dat somnum, tedia tollit.

Auditus, vocem, vires producit et auget.

Here the auctour spekyng of bloude lettynge, saith, that at .xvii. yere of age one may be lette bloud. And touching this Galen saith, that childzen shulde not be lette bloud, befoze they be .xiiij. yere olde at leest, bycause childzēs bodies be soone resolued from outward heate, & therfoze by boydying of bloud they shulde be gretely weaked. Also for that they nede to nouryshe theyr bodies and augmente theym, they shoulde not diminishe theyr bloude. And eke for that they be sone dissolued from outward heate, it suffisethe that they nede not to be lette bloude.

Galē. ix.
de ingenio.

And wyttethe well, that as bloude lettynge is not conuenient for childzē, so it is vnholosome for olde folkes,

Galē. ix.
teg.

as Galen saythe: for the good bloude

is

is

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Au. iiii.
cap. x.

is lyttel and the yll moche, and bludde
lettyng draweth away y good bloud,
and leaueth the yll, as Auicen saythe:
And therfore bloudde lettyng is vn-
conuenient for such persons. Secon-
dlye, he putteth the hurte of bloudde
lettyng. Of necessite with booyng
of bloudde, done by bloude lettyng,
mans spirites beynge in the bloudde,
do auoyde. Thyrde lye, he sheweth
howe the spirites shulde be cherished
and restored, and that is by drinking
of wine after the bloud lettyng: For
of all thing to restore quickly, wine
is best, as is before said. The spirites
also be cherished & restored by meates
but y is not soo quickly as by wine.
And the meate after bloudde lettyng
must be lyght of digestion, and agre-
engenderer of bloudde, as rare rosted
egges and suche lyke. And all though
meate restore the spirites after bloud
lettyng, yet lette the paciētes beware
of moche meate the firste and seconde
daye. For Isaac sayth In dietis, that
they muste drynke more than eate,
and yet they muste drynke lesse than
they dydde before bloudde lettyng, for
dige.

digestion is weaker. Fourthly, the auctor putteth a.ri. profits of blood lettynge, that is duly done. First, temperate blood lettynge comforteth the syght: for diminishing of humours doth eke diminish the sumyng to y head: and the repletio thereof, that darketh the syght. Secondly, it clereth and maketh pure y mynde & brayne, thzough the same cause. Thyrzdy it heateth the marv: for it mynnysheth the superfluyties, that therto come and coole it.

Fourthly, it pourgeth the entrayles: for nature vncharged of blood, digesth better rawe humours that bee left. Fiftely, blood lettynge restraineth vometyng and the laske, for it diuerteth the humours from the interior parties to the outward, and specially the lettynge blood of y armes, as Aulcen sayth: for lettynge blood of the fete stoppeth not so well, yet perchaunce the blood lettynge shall augmente the laske, and that two wayes. First, by blood lettynge nature is discharged of her bourden, and beyng comforted, it prouoketh other vacuations. Secondly, if the laske be caused by great weakenes

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kenes of vertue contentyue. For than
by reason that by bloude lettynge ver-
tue is weakened, the laske is augmen-
ted. Syrcely, bloude lettynge clereth
the wittes: for it mynisheth vapo-
ration that goeth to the head and trou-
bleth the wittes. Seuently, it helpeth
one to sleepe, for thereby many hu-
mours be boyded, of whiche dyuers
sharpe vapours are lyfted vp, that let
one to slepe. The eyght is, it taketh
awaye tediousnes and ouer greate
grese, for thereby vertue is vnloaden of
grese: for with the melancoly bloud,
the dregges of bloud, whiche induceth
tediousnes and grese, are drawen out.
The nynt is, it comforteth the hear-
yng: for thereby the vapours and hu-
mours that ascende to the head, and
lette the hearynge, are diminished.
The tenth is, it comforteth the voyce:
for thereby the superfluities and humi-
dities, that woulde come to the brea-
st or ppye of the lyghtes, & let the voyce,
are diminished. The eleuenth is, it
augmenteth the strengthes, for thereby
the body is discharged of grese. Where-
fore the vertue is augmented.

Tres

Tres insunt istis Maius, septem-
ber, aprilis.

Et sunt lunares, sunt velut ydra
dies.

Prima dies primi, postremaq;
posteriorum.

Nec sanguis minui, nec carnibus
anferis vti.

In senē vel iuuenē, si venē san-
guine plene.

Omni mense bene, confert inci-
sio venē.

Hi sunt tres menses, Maius, sep-
tember, aprilis.

In quibus eminuas, vt longo tē-
pore viuas.

Here the auctour sayeth, that these
thre, Maye, Septembze, and Apryle,
are the monethes of the moone, and
in them are dayes forbydden to lette
bloud, that is the first of May, & last of
September & Apryle. Though this be
a cōmon-rule, yet it is falle. For y^e for-
said days may be as good & as worthy
to be chosen as y^e other after y^e diuersi-
te of the cōstellatiō in thē. Farther, he
sayeth,

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sath, that in those dayes one shoulde not eate goose flesh, which is also false and erronious, and very witchcraft. I thynke the auctor had this sayng of the Jewes, whiche obserue suche maner. Secondly he sayeth, that men of myddell auge & yong folkes, whose beynes be full of bloudde, may be let bloud every moneth, for those maye well resyst resolution, and in them is great quantitie of good bloud. Thirdly he sayeth: that bloudde lettynge for mans healt, must be done in one of these thre monethes, Maye, Septembre, and Apryle. But yet with difference, for in Apryle and May, the liuer beyne must be let bloud, because than in ver tyme the bloud encreaseth: and in Septembre in the splene beyne, because of melancoly, which than in autumne encreaseth.

*Frigida natura frigans, regio,
dolor ingens.*

*Post lauachrum, coitum, minor
etas, atq; seniles.*

*Morbus prolixus, repletio por
tus et esce.*

Si

Si fragilis vel subtilis sensus stomachi sit.

Et fastiditi, tibi sunt fleu bothos mandī.

Here the auctor putteth. xii. thinges that lette blood lettynge. The firste is coldnes of complexion: For as Galen sayeth, bloudde lettynge cooleth and augmenteth coldenes: because, as Isaac sayeth, blood is the foundation of natural heate: & in that y bloud lettynge voydeth y bloud, it voideth hete, and so consequently cooleth. The secōd is a feruent colde cōtrei, vnder whiche a colde season shoulde be comprehended, whiche also letteth blood lettynge: for in a cōtrei & season very colde, the blood is cōleed in the depest partis of the body, and the blood that tarieth in the vttre partis, y colde maketh thicke whiche to voyde is no wisome. The thyrde is feruent ache, vnder whiche eke may be comprehended great inflammation of the body: for if one in suche accidentis be let blood, there foloweth great motion agitatiue, contrary to nature, and greater inflammation, whiche

THE REGIMENT

whiche weaketh nature moze. The cause of this motion agitative is attractiō to diuers parties: for by blood lettynge attractiō is caused to the place that is let blood: and by great ache attraction is caused to the place of ache. The cause of greater inflammation is, that by blood lettynge the humours be moued, whereby they be moze inflamed. And this is trowth whā blood lettynge is lyttell and artificiall. Yet if it be done tyll one swounde, it is hol- some in the forsayde cases: For this blood lettynge, whan it ouercommeth the attraction of the ache, it causeth not mocion agitative, and lykelwyse it taketh awaye inflammation, whan there be no humours, that shulde moue heate, and cause moze inflammation.

Galincō This is Galens mynde, sayng: there
mento il is no better medicine for an impostu-
lius aph. me of feruent inflammation, feuers,
q̄ agerun and a great ache, than blood lettynge.
tar. The.iiii. is baining, specially resolu-
 tiue: for that letteth blood lettynge, for
 that were vacuation bpon vacuation,
 whiche nature can not easely beare.
 The.v. is carnall copulation: for im-
 mediately

mediatly after that, one should not be
letten bloudde, because of double wea-
kyng of nature. The. vi. is to old or to
yong, as it is before touched. Of this
Auicē saith: Take hede how thou let
test one blood in any of the forsayde
cases: outcept thou trust in the figure
in solidite of the muscull, largenes of
the beyne, the fulnes of the, & ruddy
colour. The. vii. is longe sickenes: for
by suche lettynge of bloudde, nature is
doubly febled, both by long sickenes &
diminishing. This is of trouth, sayth
Auicē, except there be corrupt blood
for thā blood lettynge is hollesome. The
viii. is great repletion of drynke. The
ix. is to eate to muche meate: & vnder
this is comprised meate vndigested.
The cause here of (as Auicē sayth) is
this. There be. iii. thinges that drawe
to them, that is emptines, heate, and
secrete vertue or propriete. Than if
the veines be empty throughe voyding
of blood, they drawe to the frō the sto-
make or liuer, vndigested or superflu-
ous meate or drynke, whiche vndige-
sted meate whan it cometh to the mē-
bres, can not be amēded, that is to say
digested:

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Gale. ii.
aph. cō
men.

digested: for the thyꝛde digestion can
not amende the faute of the seconde;
noz the seconde of the firſte, if the faute
be ſo great that it can not conuerthe in
to the membzꝛes, and it there remay-
nyng may cauſe ſome diſeaſe. The. r.
is feblenes, for blood lettynge is a ſtrōg
boyder, as Galen ſayeth, therfore a
feble perſone may not endure great
diminiſhyng of blood. The. ri. is ſub-
tile ſenſyblenes of y^e ſtomakes mouth:
whiche is called the harte ſtrynge, for
of ſuche blood lettynge ſwounyng fo-
loweth lyghtly. And vnder this, wea-
kenes of the ſtomake is eke compꝛiſed
& eaſy flowynge of coler to the mouth
thereof, enducyng vometyng. Ther-
fore they that haue the ſoreſayde acci-
dents, ſhould not be let blood: for by
blood lettynge the humours moued, be
enduced to the ſtomakes mouth, as to
a place accuſtomed: and becauſe it is a
weake and an impotent membeꝛ to re-
ſyſte that ſyre, therfore by ſuche let-
tynge of blood many inconueniences
chance. This is one cauſe why many
ſwounde, whan they be lette blood: by
reaſon the coler floweth to y^e ſtomake,
whiche

Whiche bytynge the stomake, pyneth
 the harte and stomake so, that it cau-
 seth one to swounde. The. xii. is lo-
 thynge: for if in this lothing, one be let
 blood, whā the veynes be empty, they
 drawe to theim y^e matter that causeth
 lothsomnes. And besydes the forsayde
 accidentes there be yet other, that let
 blood lettynge. Fy^rst voidynge of men-
 struous flir o^r the emeraudes: for one
 diseased with eyther of these, shoulde
 not be let blood: yet it may be doone to
 dyuerse the flyre o^r matter an other
 waye. The seconde is rarenes of com-
 position: for in rare bodys is muche
 dissolution, and therefore this resolu-
 tion suffiseth them without euacua-
 tion, as Galen sayeth. The thyrde is
 rawnes, and clammines of humours
 for than beware of blood lettynge, be-
 cause it encreaseeth rawnes of hu-
 mours: and therfore in long syckenes
 ye shoulde not lette bloude: for rawe-
 nes of humours encreaseeth, strength
 febleth, and the sickenes prolongeth.
 And therfore Auicen sayeth, that in
 lōg sickeneses before one is let blood,
 he shoulde take a laxatiue, all thoughe

Gale. ix.
 teg.

¶.j. he

THE REGIMENT

Alex. ii.
li. cap.
hidrop=
pisi.

he nede both. Rawenes of humeurs
is caused two waies. One is through
aboundance of humours that chooke
naturall heate, whiche chokynge bree-
deth rawe humours, and than bloude
lettyng is holsome. Therfore Alexan-
der sayeth: Lettyng of bloud in the be-
gynnyng of y droppe is holsome: whā
it cometh by aboundance of menstru-
ous bloud, that through some cause is
prohibited to issue: or by aboundance
of the emeraudes: For like as a lyttell
fyre is quenched vnder a great heape
of wode, so lykwise naturall heate is
suffocate with aboundance of humours.
The seconde cause of rawe humours
is feblenes of naturall heate, as in
folkes of feble complexion, or such as
haue bene long sycke, or be very aged,
for than the sayd bloud lettyng is vn-
holsome: because it augmenteth rawe-
nes, for the bloud that obserueth hete
is drawen out, & so the body is made
colde and the humours more rawe:
Therfore the bloud must be left to dis-
geste rawe humours. The.iiii. is vn-
due disposicion of the ayre, eyther to
hotte or to colde: for muche heate cau-
seth

seth strong resolution: and great cold
maketh the blood thicke and bnapte
to issue oz auoyde.

Quid debes facere, quando vis
fleubothomari.

Vel quando minuis, fueris vel
quando minutus.

Vnctio siue potus lauachrum,
vel fascia motus.

Debent non fragili tibi singula
mente teneri.

This text declareth fīue thynges that
ought to be done about blood lettīng: b. thīges
some before, some at the tyme, & some in bloude
after. The fyrst is annointyng which lettīng.
other whyle is vsed in the bloude let-
tyng, as to annoint the place oz beyne
that is opened: to aswage the peyne,
sometyme it is vsed after bloude let-
tyng to keepe the gathe that it close
not bp to sone, that the humours that
be left in h beyne may haue some re-
spiracion & some vl fumes boyde out.
The .ii. is to drynke, & specially wine,
which is good in blood lettīng: if one
say to soun, & also it is very holsome
Æ. ij. after

THE REGIMENT

after blood lettynge, to reuue the spir-
rites and engedre newe blood, which
thyng in practyse al physicians obser-
ue. The thyrde is baynyng, which is
holsome thre dayes before & thre daies
after blood lettynge, and not the same
daye. It is good before, if one thynke
he haue groile humours within him,
for baynyng leuseth and moueth the
humours, and for the sayde cause it is
holsome to take a sharpe syrope before
to moue, dissolue, & make subtile the
humours. And therfore whan ye wyll
let one blood, ye must rubbe the armes
that the humours in the veines about
may be made subtile and prepared to
issue out more easely. It is holsome af-
ter blood lettynge, that the resydue of
humours and vapours, that be left be-
hynde, may be leused. It is not hol-
some the same daye, for baynyng ma-
keth the skynne lynnowe or soupulle;
whiche made lynnowe wyl not abide
the stroke that is geuen in blood let-
tynge, and that is daungerous. The
fourthe is byndyng with linnen clo-
thes, whiche is very holsome to stop
the blood after euacuacion thereof, &
before

befoze bleding, to drabwe the humours
in the beyne, and to cause them to
swelle, and better to appere. The fyfte
is moderate walkyng after bloud let-
tyng, to dissolue and make subtyle the
humours, and afterwarde to lense the
resydue of the humours that be leste
behynde. Some vse to be lette bloudde
fastyng, but some other saye, it were
better to eat a rere roasted egge firste,
and therto drinke a draught of wyne,
about the houre of nyne or tenne be-
foze dyner, and forthwith to be lette
bloudde: Because whan the stomake
is emptie, nature reteyneth styll the
bloud more strongly, lesse she should
lacke nouryshmente, but whan one
hath eaten a lytle nouryshyng meate,
as wyne and egges is, than nature
suffreth the bloud better to issue.

Exhilarat tristes, iratos placat
amantes.

Ne sint amentes fleubothomia
facit.

Thre els

Here be declared thre effectes of bloud fettes of
letting. Fyrst it maketh a sad persone bloud let-
mery. Secondly it appeaseth angry tyng.

Æ. iij. folkes:

THE REGIMENT

folkes: The reason is this, muche me-
lancoly myngled with the blood, cau-
seth heynes, and much coler causeth
anger, whiche two humours, as they
be myngled with the bloudde, are dra-
wen out by bloudde lettyng. Thysdly
it kepeth louers frō furious rauyng,
foz it remoueth the bloudde from the
head, and auoydeth it by the other ex-
terioz partes. Farther moze there be
syue causes of bloudde lettyng. The
fyrst is, that the aboundance, whether
it be in qualite, oz quantite, oz bothe,
shoulde be voided. Foz as Auicen saith
two maner of folkes must be let blud.
One are suche as bee disposed to bee
sycke, that haue aboundaunce of bloud
in quantitie. The other are they that
are sycke already, thzough the malice
of humours oz bloudde. But there is
differēce in these two blood lettinges.
Foz blood lettng foz the aboundance
of blood ought to be much, but whan
it is done to auoyde yll blood, it must
be moderate, as Galē saith. And ther-
foze they do very yll, that let them selfe
blede tyl they perceiue the good blood
issue, foz parauenture all their blood
shall

Gale. ix.
me.

Shall runne out, er they see any good
 bloud appere. Therefore they shoulde
 boyde a littell at ones: & after y^e minde
 of Galen, in this case: befoze thei lette
 one bloud, they shoulde geue him good
 meates, to engendre good bloudde, to
 fulfyll the place of the yll bloudde that
 is auoyded: and after within a lyttell
 space, to lette bloudde a lyttell and lyt-
 tell. This is called dyrecte lettynge of
 bloud, for it is done to auoyde aboun-
 dance of bloud, and of such humours
 as shoulde be auoyded. The first indi-
 recte cause is the greatnes of y^e disease
 and greatnes of the apparēt behemēt
 inflāmatiō, for as Galen saith, there
 is no better medicine for an impostu-
 me of behement inflāmatiō, feuers,
 and a great ache, than bloude lettynge.
 The second indirect cause is, that the
 matter, whiche must be auoyded, be
 drawen to that place from whence it
 muste be auoyded. And therfore in re-
 tentiō of the menstruous fluxe and
 emeraudes, the great veyne in y^e foote
 called Sophena, must be opened, as
 Galen sayth, to drawe down y^e matter
 of the bloud. The third indirect cause

Ga incō.
 illiaph.
 que res
 guntur.

THE REGIMENT

is to drawe the humours to the place contrary to that place that they flowe to, to dyuerse the matter from that place. Therefore for to muche abundance of mentruosytie, the veyne Basilica, muste be lette bloudde, to turne the matter to the contrary parte, and so to boyde it from his propre course. And therefore he that hath a pluresy on his lefte syde, must be lette bloudde on the ryght syde, to dyuerse & drawe the matter to the place contrary to that place that it enclyneth to. And lyke wyle if it be on the ryght syde, to lette bloudde on the lefte. The fourth indirecte cause is, that by lettynge of blood, one portiō of the matter may be auoided, that nature may be stronger vpon the resydue, and so lettynge of blood is holtsome, whan the bodye is full, lesse impostumes growe: for the regiment of nature is feble, in regarde of these humours: wherfore whan a portion of the matter is boyded, nature gouerneth the matter so, that it shoulde not flowe to some weake place and bzeede an impostume.

Fac

Fac plagam largam mediocriter, vt cito fumus.

Exeat vberius, liberiusq; cruor.

Here the auctour saith, that the gashe made in letting of blud ought to be of a meane largenes, that y^e grosse blud maye easelye issue out: for whan the gashe is strayte, the pure blud onely goth out, and the grosse abyderh styll in. And note, that some tyme the gashe muste be great, and some time smalle. The gashe muste be great for it^s causes. f^{yrst}, bycause y^e humours be grosse, and grosse blud must be boyled, as in them that be melancolye.

Secondlye, in wynter the gashe must be great, for colde engrossethe the humours. Thyrde, for thabundance of humours, for they auoyde better by a greatte gashe than a smalle. But the gashe muste be smalle, whan the personne is of weake strengthe, that the spirites and naturalle heate auoyde not to moche: and lyke wyse in a hotte season, and whan the blud is pure.

Sanguine subtracto sex horis est vigilandum,

Ne

THE REGIMENT

Ne somni fumus ledat sensibile
corpus.

Ne neruum ledat nō sit tibi pla-
ga profunda.

Sanguine purgatus non carpas
protinus escas.

Thre thinges muste be considred whā
one is let bolud. fyrste, that he slepe
not in. vi. houres after, leest y fumes
engendred by slepe ascende to the heed
and hurte the brayne. farther, leesse
in his slepe he turne him on the arme
that is let bloud, & therby hurte hym,
and leesse the humours by slepe flowe
to the peynfull membre, by reason of
the incision, and so brede an impostu-
me. For Galen saith, that if impostu-
mes brede in the boode, or in a mēbre
that is hurte: the humours wyl flowe
thervnto. But Auicen assignethe an
other cause, that by suche slepe maye
chance contraction of the membres:
The cause maye be as Galen saythe,
that slepe is vnholosome in the ague
fyfte: for natural heat gothe in warde
In quo. and the outwarde partes ware colde,
&c. and the fumes remain vnconsumed:
wherby

Wherby the rygour is augmented, and the feuer fyttē prolonged . Also by mōuynge of the humours in lettynge of bloudde, fumes are rep̄sed by to the senowes and bzaunes of the armes: which remaining vncōsumed, ware colde in slepe, and ingrosse in y bitter partes . And therfore if one slepe immediately after lettynge of bloudde, they cause cōtraction of the senowes and bzaunes of the armes . And he sayth, that one in lettynge of bloude, muste beware that he make not the gashe to depe, lesse he hurte a senowe or an arterie stringe vnder the veine: for hurtyng of a senowe causeth a mortall crampe, or losse of a membre, as an arme or a synger, and hurte of an artery stringe, causeth bledynge vncurable. And one ought not to eate immediately after he is let bloude, but he muste tary til the humours in him be in quiete, lesse the meate afoze it be digested, be drawē to gether wyth the bloudde, to succour the hurte mēbre.

Omnia de laste vitabis rite minute,

et

THE REGIMENT

Et vitet potum fleubothomat⁹
homo.

Frigida vitabit, quia sunt inimici
ca minutis.

Interdictus erit minutis nubilus
aer.

Spirit⁹ exultat minutis luce per
auras.

Omnibus apta quies est, motus
valde nociuus.

A. thiges Here y auctour sayth. **b. thinges** must
to be fled be eschewed of him that is let bloud.
of hym The fyrst is milke and white meates:
that is let for by sturryinge of humours caused
bloudde. by lettynge of bloudde, ofte times some
humours flowe to the stomake: ther-
fore if he shulde eate mylke, by myn-
glynge with the humours, it wolde
corrupte in the stomake: sith of it selfe
it is veri corruptible. And eke by res^{on}
y it is swete, y milke may be drawe to
the beynes vndigested: and throughe
sturryinge of humours lyghtely cor-
rupte. Secondely, he must beware of
moche drynkyng: for by reason that
the beynes be empty, the drynke vndi-
gested is lyghtely drawen to them, as
is

Is aforesaid. Thirdly he must eschewe
all colde thynges, as well outwarde,
as inward, as meates very cold, colde
aper, colde bathyng, thinne clothing,
resting on stones, coldenes of þe heed
and fete, for by reason that that natu-
ral heate is febled by letting of bloud,
the bodye wyll soone be to colde.

Fourthly, he that is let bloud, shulde
not walke in darke cloude or trou-
blous aier: for that maketh him heuy
and vnlusty, as is aforesayd at, Aer
fit mundus. &c. And heuines is cause
of melācoly bloud. Therfore he must
walke in a fayre clere aier: for that re-
createth the naturall and lyuely spi-
rites. Fyftly he must eschewe excessi-
ue labour & vse moderate reste: for ex-
cessiue sturrying about than specially
weakereth and moueth humours, but
temperate reste swagethe motion.

Principio minuas in acutis pers-
peracutis.

Etatis medie multum de sangui-
ne tolle.

Sed pure atq; senex tollet vtere
q; parum.

Ver

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Ver tollet duplum, reliquū tem-
pus nisi simplum.

The best Here he speakethe of foure thinges.
tyme and fyrste, the lettynge of bloude shulde
age to let be done in the begynnynge of sharpe
bloude. diseases, which are ended y. iij. daye.
For suche be shorthe & make no delay:
therfore the muste be remedied at the
begynnynge. The. ii. is, that frome
xxx. yere to. xlv. or .l. one shulde be let
bloud mooste, for at that age bloud en-
creaseth mooste of all: nor the dimyny-
shing therof letteth not the growing:
nor the bodyly strengthe is not lessed
therby: for the body in y age groweth
not, but semethe to stande still at one
state. The thyrde is, that olde folke &
childre shuld be let bloud but lytel: for
yong childre nede moch blud to noyssh
& encrease them, & aged folkes strength
decayethe. Fourthlye, in ver double
quantite of bloud shulde be voided in
regard of other seasons: for that tyme
specyally encreaseth the bloude, as all
physicians saye. Touchynge the fyrste
sayeng, a fewe rules concernynge let-
tynge of bloud, wolde be gyuen. The
fyrste

The firste is, that at the begynnyng of the
 syknes one shuld not be let blouddē,
 for as Galen sayth, nature is woꝝker Galē. iiii.
 of all thinges, and the phisitian is mi- teg.
 nister. But he saythe, that no vacua-
 tion at the beginninge of sicknes is Idē. iiii.
 naturall, for as nature in the begin- aphorif.
 ning of sicknes avoideth nothyngē, in cō. su.
 lyke wyse no moꝝe shuld the phisitiā. egritudi-
 But thre thinges witstand this rule. nis. &c.
 The fyrste is curiosite of the mattier.
 For Auicē sayth, that whan the syk-
 kes begynneth, one shulde not be
 let bloud, for lettynge of blud sturreth
 the humours, & maketh theim subtilē
 & to rounne thꝛough out all the body,
 outcepte the mattier be furious. The
 seconde is, abundance of the mattier:
 for Galen saythe, that it is than behoꝝ Ga. in a
 uesful to be let blud oꝝ take a medicine phorif.
 laxatiue, to alleuyate nature loded In choā.
 wꝛth abūdañce of mattier. The thirde tib. mor
 is greatnes & sharpenes of y sicknes, bis. &c.
 as whan ther is a great & an achefull
 impostume, thoughe y mattier be lit-
 tel. For Galen saithē, if y impostume Gal. xiii
 be great, ye muste let bloud at the be- me.
 ginning, thoughe there be but lyttell
 mattier:

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mattier: leeste it breke oz open oz it be ripe: therfore to eschue manye inconveniēces blud lettynge must be done.

The.ii. rule is, that bloudde lettynge may not be done on the day of motion of the syckenes, as in Crisis; noz no other vacuatio noz diuercing of matter frome the place that nature sendeth it to. Noz lyke wyse in the ague fitte. For Galen sayth. That whā the sickenes is in his estate neither bloud lettynge noz laxative shulde be done.

Crisis is
todayne
indicatio
eyther to
helthe oz
deaths mu
tacion.

For than the matter typeth, whiche ripeth better by quietnes than by stirring. The thirde rule is, that lettynge bloudde shoulde not be done in beginninge of the syckenes, whan crisis is remoued: for Isaac saythe in his booke of byrnes, that though the hart be the engedzer of the blud and spirites, yet the bloudde is fundation of naturalle heate, and susteyneth it, for heate is naturallye therof engedzed: and therfore he that boydeth bloudde, boydeth heate: whiche shulde digeste the matter of the syckenes, and so consequētly the syckenes is prolonged, & strenghtweaked. And therfore it is to drede,
lest

lest through lengthning of the sickenes
& weakynge of the strengthe, nature
shulde fayle. The fourth rule is, that
the body haupyng dregges oz filche in
the guttes, shulde not be lette bloud.

The cause is, there be thze thynges
that drawe to them, heate, emptines,
and all the shappe, so whan the vey-
nes be emptied by letting of blud, they
drawe to them fro the nerte membre
as the guttes & stomacke, wherby the
bealy is indurated, & the mattier in y
veines are moze enfected, y miseraike
draweth y humidites of the ordeurs,
and the ordeurs are dzyed the moze,
therfoze ye must fyrst mollify y bealy
with clysters oz suppositoies, except
it ware larative alone. The. v. rule is
that lettynge of bloudde shulde not be
moche vsed: foz by ofte vsynge ther-
of, one drawyng in age, failethe in to
diuers diseases, as Epilencie, Apo-
plexie, and palsey, foz by remouings
of the blud & heate, many reumatike
superfluites are engedzed, that cause
these diseases. The. vi. rule is, that a
woman menstruate, oz wpth chylde
shulde not be let bloudde. A woman

P. i.

with

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With chylde shulde not, for therby the
heate that digesterh meate is diminis-
shed, & the foode of that that the gooth
with, is taken away: speciall ye whan
it that the gooth with, wareth great,
for than it nedeth moze foode. This
saythe Hyppocrates: when the men-
struosite kepeth the due course and voy-
deth naturall ye inoughe, lettynge of
blud shulde not be done, but when it
voideth to moche, than to diuerse the
mattier, it muste be doone, for nature
wolde not be lette of her operation.

The. vii. rule is, that after the cole-
ricke passio one shuld not be let bloud
for by reason that lettynge of bloude
floureth by humours, a colericke
humour maye flowe to the stomake,
and enflame it: noz after vometinge,
lesse humours lyke wyse flowe to the
stomake: noz after the fire, noz after
great watchynge: noz after moch tra-
uayle: noz after any thing that great-
ly heatethe or dissoluethe: for in those
cases lettynge of bloud shulde greatly
moue the humours, and enfeble the
strength. Nowe it is to be considred,
who be mete to be let bloud: & therfore
we

We shall declare a fewe rules. The. i. rule is, that lettynge of blood is very expedient for delycate, ydel, and colly folkes: & that yle meates engendryng moche blud. The seconde rule is, it is holsome for those that haue abundāce of bloudde, which abundance is known by the thychenes of theyr brine: for abundance of bloudde maketh it thicke, and abundance of coler maketh it thinne. The thirde is, they shulde be let blud, in whom melancoly abudeth for whan moche naturall melancolye runneth with the blood throughe out al the body, not purifieng the yd blud, than lettynge of bloudde is holsome. There be. ii. kindes of melancoly, naturall and vnnaturall. Naturall is the dregges of bloudde, whiche whan it abundeth, it runneth with bloudde and in lettynge of bloudde is boydd therwith. For of the same temperate heate, blood, and melancoly, the dregges therof, is engendred. The. iiij. rule is, that whan boyling, cōturbaciō, & calefaction of humours is feared, it is holsome to let bloudde: and those persones, as soone as they fele theym

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selfe inflamed, shulde be let blood, to auoyd the forsayd motions, caused by great abūdāce of humours. Yet other while some be discepued by this rule: for forth with whan they fele calefaction, and feare boyllyng of humours, they let them blood. And whan this cometh of heate, calefaction, and incision, the calefaction or bolling celsseth not by blood lettynge, ye it is rather augmented: for blood lettynge moueth the humours, & maketh them rounne throughe the bodye: therfore lettynge of blood is not holsome, excepte it be for abundance of humours, which is knowen by moche swete specialle in the moornyng, for there be some that sweate not, excepte they nede euacuation. The .v. rule is, they y be myghty and stronge, shulde be let bludde, and not they that be colde and drye. For Rasis saythe, y those bodyes are apte to be let bloudde, that haue great apparant beynes, that be heary, and colored betwene browne and redde, and folkes not to yōg nor to olde, for children & vnweldy aged personnes shuld not be let blond, excepte great necessi-

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Fo. clxlii.

te require it. Many of the sayde rules
be gethered out of Auicen.

Au.iii.i.

Estas ver dextras, autumnus
hyemisq; sinistras.

ca.de

fleuboz

Quatuor hec membra cephe,
corpes,eparvacuatur,

thomia.

Ver cor,epar estas, ordo sequēs
reliqua.

Here the auctour recytyng certayne
things concernyng the mēbres that
be lette bloudde, sayth, that in ver and
sommer the beynes of the ryght han-
de, arme, or foote shulde be let bloudde.
But in wynter and autumnne, the vei-
nes of the lefte hande, arme, or foote
must be dimynyshed. The cause herof
may be, for that ver encreaseth blud,
and sommer coler, therfore in ver and
sommer ye shuld diminyshe those bey-
nes, in which blud and coler aboude,
whiche be the ryght syde of the bodye
standeth the membre that engendreth
bloud, that is the lyuer, & the recepta-
cle of coler, the gall. Autumnne engen-
dreth melācoly, whiche is gethered to-
gether, & not resolved by wynter: ther-
fore in ver and wynter, those beynes

¶.iiij.

shoulde

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Shoulde be let bloud, in which melancoly hath the dominio, which be the left side beyne, for the splene is on y left side of the bodye, whiche is the receptacle of melancoly. Secodely he saith, that these. iiij. membres, the heed, the harte, the fote, & the lyuer, after the. iiij. seasons of the yere, muste be emptied, the harte in ver, the lyuer in sommer, the heed in wynter, and the fote in Autumpne.

Dat saluatella tibi plurima dona minuta.

Purgat epar, splenem, pectus, precordia, vocem.

Innaturalem tollit de corde dolorem.

Here the auctour recytleth. v. commodities that come by lettynge bloudde of the beyne saluatella, Wit is the veine on the backe of the hāde, betwene the myddel synger and the ryng synger, it purgethe the lyuer, it clensethe the splene, it mundifieth the breast, it preserueth the stomakes mowthe from hurte, it doth awaye hurte of y voice. The reason of al these commodities is bycause

bycause the forsayde beyne auoydeth
bloudde from all these places, as after
it shall appere. For a more ample de-
claration it is to witte, that in lettynge
of blood, other while the beynes be o-
pened, and some tyme the arteries.
The openyng of the artery is dange-
rous, the cause herof is y^e ouer moche
bledynge, whiche is caused. ii. waies.
One is throughte feruent heats of the
arterie blud, for a hotte thing is some-
monable, & dilateth & openeth the ar-
terie, & therfore it helpeth the moche to
voyde the bloud, in lettynge bloud the
arterie. The. ii. cause is mobilitie of y^e
arterie, & therfore the wounde or gashe
in it is slowelyer healed, for woundes
with out rest can not heale. Yet this
lettynge of blood is hollesome. iii. maner
wyse. fyrst whan there is abundāce
of subtile blood in the body. Secedly
whan the bloudde is vaporous. Thir-
dely whan it is hotte. For subtile
bloud, of which natural bloud & spiri-
tes be engendred, resteth in the arte-
rye: but gros bloudde that nouryssheth
the membres, resteth in the beynes.
Lyke wyse the vaporous bloud is co-
P. iij. tepned

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reyned in the arterie, and sanguine bloude in the veyne. Also the hottest bloud, the whiche is of the harte the hottest membre engendred and digested, is cōteined in the artery, and the other bloud in the veynes. Secondlye note, y the veines ar opened in many mēbres, some tyme in the arme, oz in the great hande oz smal, some time in the foote, some tyme in the nose, some tyme in the forehead, some tyme in the lippes, some tyme vnder the tounge, oz in y ruffe of the mouthe, some time in the corners of the eies towarde the forehead. From the arme pytte to the ellebowe are. v. veynes to be opened, as Rasis and Auicen saye. The fyrste is called Cephalica, whiche is the heed veine: The. ii. is called Basilica, whiche is the liuer veyne. The. iii. is called Mediana, oz Cardiana, oz nigra after Auicen, oz matrix after Rasis. The. iiij. is called ascellaris. The. v. is called Funis brachii. In y lesse hande is saluatella, so y in the arme, in that it conteineth y moze & the lesse hande, are. vi. veinis to be opened.

Cepha

Cephalica emteth the partes aboute the necke, and therfore to open that veyne it is good for diseases of y^e head, as the megrim and other hot grieffes caused of hotte matter. This veyne begynneth at the shoulde, and gooeth forth toward the left syde of the arme. Basilica empteth the partes vnder y^e necke, as from the breast and lyuer: & therfore the lettynge blud of this veine is holsome for diseases of the breast and lyuer, and ryght good in pluresy. This veyne begynneth at the arme hole, and goeth along to the bowpyng of the arme. Mediana is betwene the se two sayde veynes, and is compacte of theim both, for it is the braunche of eche. And it is eke median in vacuation: for it voideth from all about, vnder, from, and aboue the necke. Therfore it is the vniuersall veyne to al the body in boyding: but not vniuersall (as some saye) because it beginneth at the harte, but because it is y^e braunche of Cephalica & Basilica. Therefore whan you wyll let Cephalica bloud, and it appereth not, ye should rather take Mediana, than Basilica. And lyke

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lyke wyse whan ye wyll let Basilica blond, and it appereth not, ye shoulde rather minishe Mediana thā Cephalica. For it agreeth better to bothe, than one of theim with the other. Saluatella is the veine betwene the myddell synger and the ring synger, moze declynng to the myddell synger. It begynneth of Basilica. This veine is opened in the ryght hande for opilation of the lyuer, and in the left hande for opilation of the splene. There is no reason why it should be so, as Aui-
cen sayth, but experience, which Gal-
len founde by a dreame, as he sayeth.
He had one in cure, whose lyuer and
splene were stopte, and he dreamed,
that he did let him bloud of this veine
and so he did, and cured the patient.
Whan this veyne is let bloudde, the
hande muste be put in warme water,
to engrosse and dilate it, because it is
subtile: and that the gathe should not
close to soone, and to make the grosse
bloudde thynne. Afillaris is vnder
Basilica, & appeareth in bindyng the
arme: and lyke iudgement is of it as
of

of Basilica. Funis brachii is ouer
Cephalica, or elles the hyndermoste
bone: and is of one iudgemēt with Ce
phalica. Therfore as Auicen & Galē
saye, though in openyng of beynes, be
vniuersall vacuation of all the bodye,
yet not from al beines egally: noz like
ieoperdy is not in all. For Rasis saith
that Cephalica is the surer, and Ba
silica, moze to be feared, & Cardiacā
is to feare, but not so muchē as Basi
lica. Cephalica is surest, for there is
neither senowe noz arterie aboue noz
vnder it, but vnder Cardiacā there is
a senowe, & vpper aboue it is a subtile
senowe: therfore it is to feare, lest it
shold be cut. Basilica is very ieoper
dous: for vnder it is an artery, & nere
it a senowe & a muscull. Saluatella is
not ieoperdous, & therfore y better to
open it, it wold be put in warme wa
ter. In the fore be thre beines, Sciaticā,
Sophena, and the hamme beyne.
These beynes be opened to drawe the
bloud to the lower parties, as in pro
uoking mēstruofite, & the hāme beine
is better than Sophena or Sciatica:

for

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for it is nerer the matrice. Sophena
drauweth bloud from the yerde, coddes
and matrice, and Sciatica from the
ankles raynes and other membzes to
warde mans lefte syde. Sophena fro
the matrice and membzes there about
they be bzaunches of one beyne. In y
myddes of the forehead is a beyne,
whiche is opened for olde diseases of
the face, as morpheu, dyse scurfe, and
scabbe, and for diseases of the eyes,
but fyrst Cephalica must be myny
shed. There is lykwyse a beyne in
the nose, and whan any of them is ope
ned, the necke must be boude, and one
opened after an other: and by binding
of the necke, they wyl better appere.
There be beynes in the lypes, which
be opened for impostumes in y mouth
or gommes, but Cephalica is fyrste
minyshed. To open the foure beynes
in the ruffe of the mouthe is holsome
against the reumes that flowe to the
tethe, and cause them to ake. These
beynes appere pleyuely: and must be
opened whan the matter is digested.
There be beynes in the corners of the
eyes

eyes towarde the fozehead, and they
be opened for diseases of the eyes, but
fyrst Cephalica must be mynished.

The beynes in the tympulls be lette
bloud for the megrym, and for great
and long head ache. And these be the
beynes that Hippocrates and Galen
calle Iuueniles, the incision of the be
nes maketh a man vnable to get chyl
dren. Also in the necke be beynes, cal
led guides, whiche must be opened in
the begynnyng of leprose, and specially
for stoppyng of the wyntre pepes, and
in the swynacie, whiche letteth one to
draue his breath.

*Si dolor est capitis ex potu lim
pha bibatur.*

*Ex potu nimio nam febris acuta
creatur.*

*Si vertex capitis vel frons est
tribulentur.*

*Tempora fronsq; simul modera
tur sepe fricentur.*

*Morella cocta nec non calidaq;
lauentur.*

Here chauncour notyng two thynges
sayeth,

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head ache sayeth, that if head ache come by to
caused by muche dzyntyng & specially of wyne,
dzyntyng oz of any other dzynte, that maketh
and reime folkes dzynten, one must dzynte cold
by there water vpon it, the whiche with the
foze.

coldenelle thereof ingrosseth the fumes
that are lyfted vp, and letteth
them to hurte the bryne. The second
thyng is, that if the toppe of the head
oz fozeheadde be greued with to much
heate, than the tempuls shoulde bee
moderately chafed, and after washed
with warme water, in the which mo-
therworste is sodde, for motherworste
is colde and coleteth.

Temporis estiu ieiunia corpora
siccant.

Quolibet in mense confert vo-
mitus, quoq; purgat.

Humores nocuos, itomachi la-
uant ambitus omnis.

Ver, Autumnus, hyems, estas do-
minatur in anno.

Tempore uernali calidus fit aer
humidusq;

et

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Et nullum tempus melius sit fleu
bothomia.

Vfus tunc homini veneris cōfert
moderatus.

Corporis et motus, ventrisq; so
lutio, sudor.

Balnea purgantur tunc corpora
medicinis.

Eftas more cala siccat nascatur
in illa.

Tunc quoq; præcipue coleram ru
beam dominari.

Humida frigida fercula dentur,
fit venus extra.

Balnea non profunt, fit rara fleu
bothomie.

Vtilis est requies, fit cum mode
ramine potus.

Here thanctour notig diuerse thinges
sayth, that muche fastyng in sommer
dryeth the body, for in that that som
mer is of nature hotte and drye, it re
solueth the humours: the whiche also
be resolued by ofte sweatpng in som
mer, & so fastyng therbpon dryeth the
body

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body muche more, for whan the humi-
dite of meates is gone, the heate of the
body worketh vpon his owne humi-
dites, and dryeth them. Wherefore
Hippocrates sayeth: Hunger is expe-
dient for those that are very moyste,
for hunger dryeth the body. The secōde
thyng is, that vometyng ones a mo-
neth is holsome, for thereby hurtfull
humours that be conteyned in all the
circuit of the stomake, are voyded.

Hip. vii. To this agreeth Auicen, sayng: Hip-
peraph. pocrates byddeth one to vomyte eue-
ry moneth twyse, two dayes one af-
ter another, that the seconde day may
auoyde it that the fyrst could not, this
conserueth health, and scoureth the
stomake from fleume and coler. The
stomake hath nothyng to purge it,
lyke as the guttes haue red coler. Aui-
cen putteth other profit of vome-
tyng that is well doone. Fyrste it is
good for head ache, caused of moyste
vaporous matter, that ascende from
the stomake to the head, but if head ache
come of his owne hurte of the bryne,
than vometyng dooeth rather hurte
than profyte. Secondly it clereth the
syght,

syght, darked with vaporous mattie:
 re of the stomacke, or elles not. The.
 iiii. is, it dothe alwaye wamblyng of
 the stomake, in that it auoydethe the
 humour that cause the it. The. iiii. is,
 it comforteth the stomacke, in to the
 whiche coler is descended, the whiche
 corrupteth the meate. The. v. is, it
 dothe away lothinge or abozryng of
 meate. The syrte is, it dothe alwaye
 the cause, that maketh one haue a
 luste to sharpe, poynticke, and sower
 thinges, the whiche cause of these dis-
 positions beyng remoued, putteth or
 dothe away the effecte therof. The.
 vii. is, vometyng is holsonie for the
 laske that cometh befoze the dropely,
 for it auoydeth the matter of the sayd
 laske, and purgeth the stomake. The.
 viii. is, it is holsonie for the greses in
 the raynes and bladder, for it diuer-
 ter the matter that floweth to these
 partes, an other way. The. ix. is, if
 vometyng be done by constraynte of
 elboze, it auoydeth the matter, wher
 of lepre groweth: it amendeth the
 fyrste digestion, that the other diges-
 tions may the better be done. The. x.

Z. i.

is,

THE REGIMENT

is, it makethe one to haue a good colour. The. xi. is, it purgeth y^e stomake of a humour that causeth epilencie. The. xii. is, by stronge constrainte it remouethe a stoppyng matter, the whiche causeth Ictericie. And lyke wyse it auoydethe a fleumatyke matter, the whiche commonly is cause of this stopping. The. xiii. is, it auoydethe the matter that causeth Asma, a disease that causeth the one to drawe his breathe peynefully, and eke it conforteth the spirituall membres, by whose heate, y^e superfluities that cause asma, are consumed. The. xiiii. is, it is holsome agaynst the shakynge and palseye, for it auoydethe the matter that is cause therof. The. xv. is, it is holsome for one that hath greatte blacke sores in his lower partes: for it turneth the humours from thence. Although vometing duely and well done be cause of these comodites, yet whan it is vnduely done, it enduceth manye hurtes: for it feebleth the stomacke and maketh it apte for matters to flowe in to, it hurteth the breast,

breast, the syghte, the tethe, old heed
ache. &c. as Aui. iii. i. The. iii. i. Aui. iii. i.
thinge that is noted in y^e terte is, that cap. xiiii.
there be. iiii. seasons of the yere, ber,
sommer, autumne, and wynter. Ther
in respecte of y^e other seasons, is hotte
and moyste, though it be temperate
in it selfe, as Galen sayth in his boke
of complectiōs, wherfoze it foloweth,
that this season is moze apte to lette
bloudoe in, than the other: for it dothe
moze encrease humours. And ther-
foze in this seasō moderate vse of car-
nail copulation, temperate motion,
lase, fyre, and swette is conuenient,
and lyke wyse temperate bathynge to
diminishe repletion. This season is
the good to take pourgations in.

The. iiii. is, sommer heateth & dzyeth:
and therfoze it encrease the red coler
hot and dzye. And for this cause in sō-
mer we muste feede on colde & moyste
meates, to diminishe the feruentnes
of the heat and dzyght, and than we
ought to absteyne from carnal copu-
lation, the whiche also dzyeth, and
from ofte baynyng, and be let bloude
seldome, for lyke cause. We must vse

Z. ii.

quyer

THE REGIMENT

quietnes and lyttel motiō : for quietnes dothe moyste, and moche mocion dryethe. In this season in speciall we muste vse moderatellie to drinke colde drynke : for superfluous drynkyng of colde drinke, by reason that the pores be open, dothe make the body sodeynly a colde or causethe the palsey, or larite of the membres, or elles so dayne dethe. From the whiche he defende vs, that lyueth & reygnerh eternally.

Amen.

FINIS.

1800
Printed

at London, in Paules church-
cheyarde at the sygne of
the Lambe by Abra-
ham Uele.

ANNO DOMINI. 1557.
M. D. LVII.

Dunick. 1557.

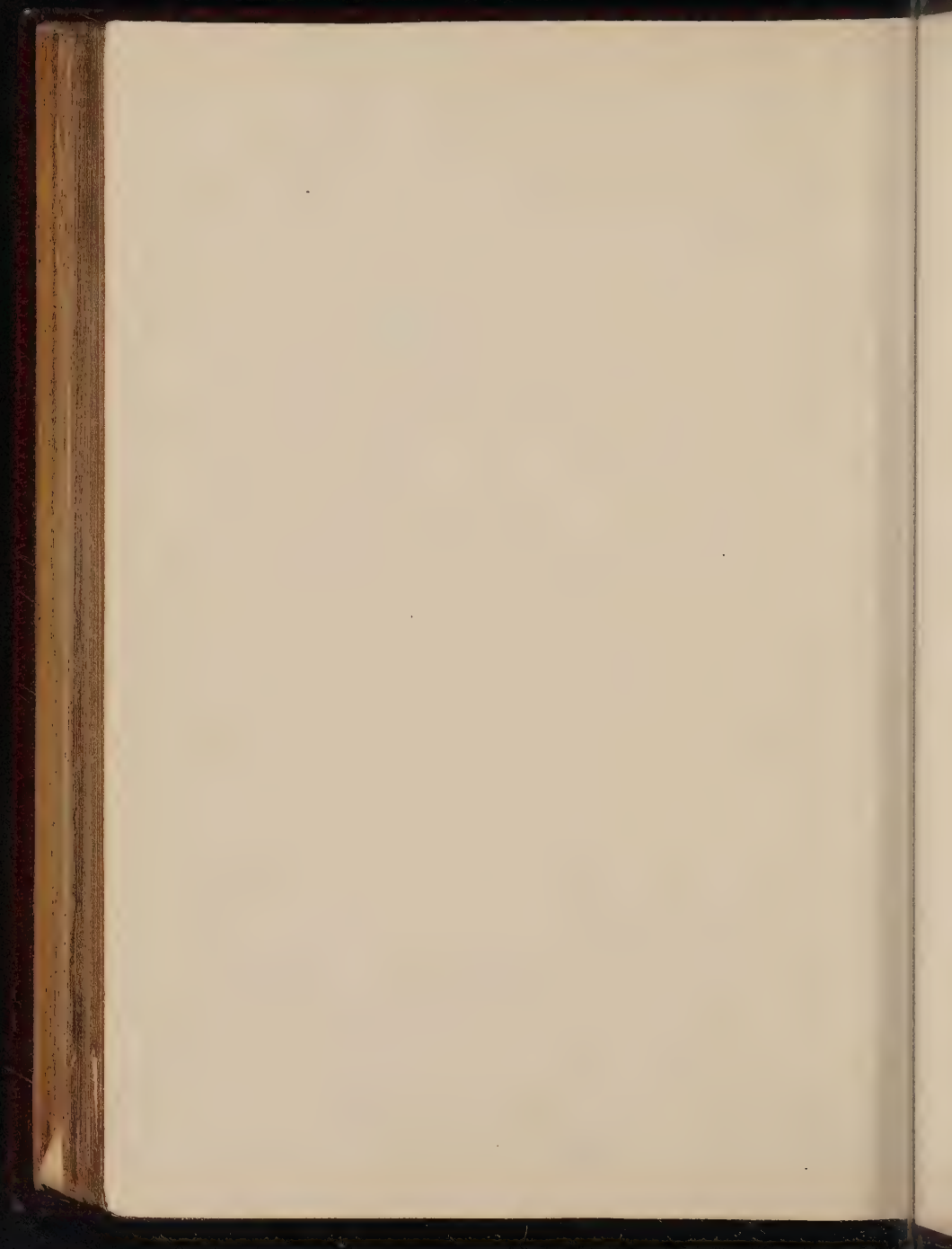


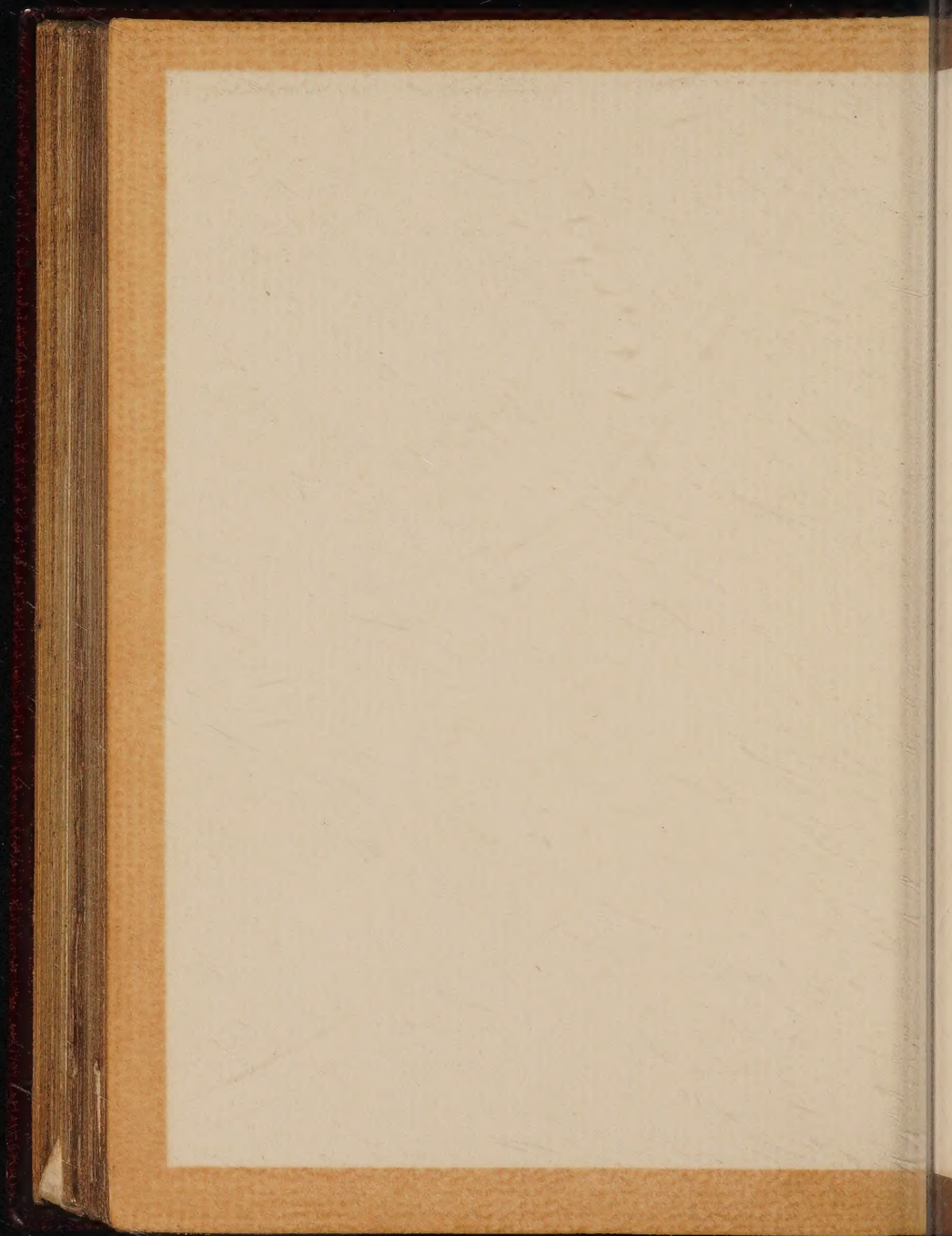
Take halfe a pound of rosin
and a handfull
of salt, and a quarter of a
pound of mayds butter, &
a reasonable quantity of allan
at Boyle from postell it be
ingled all amongst a mayd &
in take a mayd known
to be a pipe it in the and
also in, but no more to
be made, suffer it to be gett
in take all experience.

Wm. Martin for his

a million quiddid for leg
breakings of ravine
wife of small maid a part
moral of case in eye part
out and out in leg part
of origin & common of eye
from left a fearful part
from small back part, 2
a small part of eye a part
made in golden part
is in a part of eye
all in part to a part
part it a part
a part of eye
part to a part

[Faint, mostly illegible handwritten text in a cursive script, likely from a 17th or 18th-century manuscript. The text is heavily faded and obscured by ink bleed-through from the reverse side of the page.]





DEA-^h

